



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLIV.

RALEIGH, N. C. THURSDAY, OCTOBER 8, 1891.

NUMBER 41.

The Christian Sun.

The Organ of the General Convention of
the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

Table of Contents.

Facts and Figures.—Better Organization.....	41
Our Pulpit.....	50
Is the Bible in Danger?.....	51
Our Light House.....	53
Our Telephone Exchange.—Pastoral Visiting—Does it Pay?—Pastoral Visiting—Does it Pay?.....	53
On Zion's Walls.....	54
"Tis Buts."—Notice.....	55
EDITORIAL	
Editorial Notes.—How Far is a man Responsible for Himself?—The Minister Needs Blood.—Homer Nods Sometimes.—The Eastern Virginia Conference.—Pen Pickings.—The Ministry Should be Better Supported.—Personals.....	56-7
The Children's Corner.—The Meeting at Graham.—The Three A's.....	58
Concert of Prayer for Missions.—One Way to Begin a Sermon.—Mental Over-Presure.....	59
Philologist Society.—An Incident.....	60
Our Alabama Dollar.—Bro. Bowden is on the Road.....	61
Kindness to Animals.—Sins Blotted Out.....	62
Sun-Beams.....	63
News.—Marriages.—Deaths.....	64

FACTS AND FIGURES.

Of the ten college graduates who have been Presidents of the United States, five were *Alumni* of William and Mary College, two of Harvard, two of Princeton, and one was an *alumnus* of Union. Of members of Congress, 189 were graduates of Yale, and 162 of Harvard.

The late census credits Ireland with a population of 4,706,162, a decrease of 468,674 or 9.1 per cent. in ten years. The religious distribution of the population is the following: Roman Catholics, 3,549,745, or 75.4 per cent.; Episcopalians, 600,830, or 12.8 per cent.; Presbyterians, 446,687, or 9.5 per cent.; Methodists, 55,235, or 1.2 per cent. The number of Jews is 1,793. The increase of this people has been 281 per cent. in Ireland in last decade! That the Jews should grow so marvelously where all others retrograde and poverty constantly increases, may point a moral and tell a tale.

†††

A gentleman driving his own carriage, overtook a tired pedlar with his pack on his back, and invited him to take a seat behind him. This the man thankfully did, apologizing however for the liberty. Presently the gentleman looked round, and perceiving that the pedlar still carried the pack on his back, he asked him why he did not lay his burden on the seat.—"Sir," was the reply, "you have been good enough to allow me to take a place in your carriage, but I would not also take the liberty of placing my burden in it too." Many a Christian man behaves like this pedlar, refusing in trouble to cast all his care upon God.

†††

Rev. Dr. John Hall gave advice to Sunday school teachers that has its bearing upon ministers.

Do not substitute, dear fellow workers, your careful preparation of the lesson which you are to teach for your own devotional reading of the Holy Scriptures. It is one thing to prepare by an intellectual effort to be a teacher; it is another thing for your own hungry souls to feed upon the living bread. Do not let the one thing be a substitute for the other. Do not suppose that your Christian activity in this department of christian work is a substitute for your own close walking with God, for your own imitation of Christ. There is always danger of that.

†††

Never, under any circumstances,

read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is grievous waste of time also. In the first place there a great many more first-rate books than ever you can master; and in the second place you cannot read an inferior book without giving up an opportunity of reading a first-rate book. Books, remember, are friends; books affect character; and you can as little neglect your duty in respect to this as you can safely neglect any other duty that is cast upon you.—*Lord Coleridge.*

†††

We cannot always understand the providence of God. Jacob said, "All these things are against me;" on the contrary, they were *for* him, as he understood years afterwards:

That which to a Christian may seem a sad repulse or defeat may be God's plan for a victory. Paul was to see Rome, but when he entered that city a prisoner it looked as if the promise was a mockery, yet he soon found that coming to Rome was productive of grand results, and even in Caesar's household there were those who became "saints." Bunyan was imprisoned, and thus was prevented from preaching, but the best work he ever did for Christ was while he was in Bedford jail. He might have evangelized for a while, but no work he could have done in preaching would have the world wide influence that has come from the *Pilgrim's Progress*. When Judson was rebuffed in British India it seemed as if the door of usefulness might be closed, but forced, as it were, to go to Burmah, he lighted a golden lamp which has guided thousands to eternal life. Well it is if we, conscious of our own inability to judge what may be best, are willing to accept divine

appointments, and believe that what we know not now will hereafter be proved best for ourselves and the cause of God.

†††

About the Bible in Public Schools, the *Christian Statesman* says: "It is true that in many cities all religious elements have been carefully eliminated from the schools. It is true that the Wisconsin Supreme Court has decided that the Bible cannot be legally read in any school in that State; that several New York State Superintendents of Instruction have given similar opinions with reference to that State; and that Idaho has been admitted to the Union with a Constitution which prohibits the reading of the Bible in her schools. But it is also true that the opinions of some of her Superintendents of instruction, which can easily be shown to be erroneous from a legal point of view, have not availed to exclude the Bible from the schools of New York. The Holy Scriptures are read in Massachusetts by express requirement of the laws of the Commonwealth. In Pennsylvania the Bible is read in more than 13,000 of her more than 21,000 schools (see the last Annual Report of the State Superintendent). The truth is that the typical, historical, American school is a school with a Bible in it. The godless, secular school is an exotic and an innovation. The reading of the Bible and text-books which inculcate Christian truth, are maintained in far more than half of the schools in the nation to day."

Better Organization.

DEAR BRO. BARRET:—I wish to call attention to a paper adopted at the last session of the General Convention entitled "Better Organization." I have not time now to review that paper, but as our Conferences will, at their next sessions, be called on to consider this matter it is highly important that the changes contemplated be considered carefully and prayerfully. We would accept any better method of work gladly, but would deplore any mere change. Let all examine it. Truly,

W. S. LONG.

Mon College, N. C., Oct. 3, 1891.

OUR PULPIT.



Asa's Wise Measure of Defence.

BY REV. J. MAPLE, D. D.

And he built fenced cities in Judah.—2 Chron. 14:6.

It was not only necessary that Asa should drive out the enemy, and then free the people from political bondage, but he must make provision to keep him out. This he did, and God blessed him in his great work.

ASA ADOPTED WISE DEFENSIVE MEASURES.

There is no doubt but Shishah dismantled the fortress erected by Rehoboam when he made his successful invasion of the country and for some time Judah had been a dependency upon and compelled to pay tribute to the king of Egypt; but now Asa determined to throw off this yoke, and he erected strong fortresses to defend the southern border of his kingdom. He was in no special danger from the kingdom of Israel on the north, for the great victory of Abijah over Jeroboam had so broken the military power of this kingdom that they did not venture another invasion of Judah. The only danger was now from Egypt, and Asa took steps to guard against this enemy. He not only erected strong fortifications, thoroughly drilled his army. Out of Judah he enlisted 700,000. This was not a standing army, but well organized and thoroughly drilled militia ready to take the field at a moment's call. The king invaded the land at the head of an army of 1,000,000 trained and seasoned veterans of the Nile, fierce mercenaries from the Lybian desert, wild hordes of plundering Arabs, supported by the magnificent cavalry and decorated war chariots which had made Israel tremble so often. This vast army swept over the borders crushing out all opposing forces, and when Asa saw it he called upon Jehovah for help, expressing his belief that he was the same God who had delivered his fathers in the hour of danger. He "cried unto the Lord his God, and said, Lord it is nothing with thee to help, whether with many, or with them that have no power: help us O Lord our God;

for we rest on thee, and in thy name we go against this multitude. O Lord thou art our God; let no man prevail against thee." This has the ring of the faith that removes mountains. It reminds us of Jonathan, when, as he went forth with his armor-bearer as his only companion, to surprise the garrison of the Philistines, he said, "There is no restraint to the Lord, to save by many, or by few." It carries us back to David, who as he went out to meet Goliath said: "I cometo thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." Here was an abiding trust in the power of God, and resting in this they were not afraid of all the enemies who could be arrayed against them; for they knew he was omnipotent, and could sweep away all opposition. It was in this power that Asa trusted for deliverance, and through it secured a most glorious victory. So far as human strength is concerned the king of Egypt was far superior to Asa, but the invisible God was present with him, and gave him a victory over the powerful army of his adversary. It was completely overthrown, and annihilated as an army. There was no miracle here as on many former occasions, no hail or fire or pesilence or angelic host; but as they charged down the hill-side, God was courage in their hearts and strength in their arms. It was the greatest victory in the history of the Jews, and the only instance in which they defeated any of the great powers around them in an open fight in the field. This victory was so decisive that for three hundred years the Egyptians did not send a force into Palestine with hostile intent.

Asa secured vast spoils. The king of Egypt had provided great stores of provisions in the cities in his rear, for it would take an immense amount of all kinds of stores to supply an army of 1,000,000 men. All this fell into the hands of Asa, and he carried it to Jerusalem. Thus he not only delivered his people from the hand of the enemy, but also enriched them.

Asa knew that the political condition of the country was the result of spiritual apostacy, he therefore stirred up the people to return to God; and knowing that watchfulness must always be combined with penitence and prayer, he renewed the fenced cities, and kept up the strength and efficiency of his army. The lesson that we learn from this is, that in our religious life we must have something more than mere emotion. Feeling is all well enough in its place but for the permanence of piety we must have "fenced cities" and a "valiant army." Asa kept out the Egyptians by his "fenced cities,"

and we must have the same if we would keep out the spiritual enemy of our souls, satan. There are several "fenced cities" that we must secure, well manned. 1st. The closet is one of these fenced cities. This fortress must be kept in good repair, and well armed; for this is one of our principle means of defence against our spiritual enemies. If this is neglected, and suffered to get out of repair, the enemy will surely get the advantage of us, and drag us back into bondage again. Those Christians who have been eminent for piety and usefulness have been careful to keep the "fenced city" of the closet in good repair, and well armed. 2nd. Christian truth is another "fenced city" which the Christian must see is kept in a good condition. This is one of his principle cities of defence. David said, "I delight to do thy will, O my God: yea thy law is within my heart."—Psal. 40:8. Speaking of the righteous he said, "The law of his God is in his heart; none of his steps shall slide."—Psal. 37:31. The truths of the Bible arm the soul against all evil influences, and when the mind is stored with them there is no danger of satan creeping in and enslaving us again. In view of this fact David said in his address to God, "Thy Word have I hid in mine heart, that I might not sin against thee."—Psal. 119:11. 3d. One of the "fenced cities" that is a strong outer defence to the Christian, is the church. This is a divinely appointed "fenced city," and every Christian should seek a home in it. He needs its associations, and aids to help him stand firm against his spiritual enemies. He should keep up a living connection with it, and enter into all its work. If he does not the Egyptians will invade his heart and carry him back into bondage again.

Asa not only built "fenced cities" as a defence against Egypt, but he trained his people in the use of the sword. We must do the same thing, learn to use the sword of the Spirit, the Bible; learn to use it in our defence. Our Savior has shown us how to use it against the devil in his encounter with him. Every temptation that was presented by Satan he met with the Word of God. "When he had fasted forty days and forty nights he was afterwards a hungered, and when the tempter came to him and said, 'If thou be the Son of God command that these stones be made bread.' But He answered and said, 'It is written, men shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' " Matt. 4:2-11.

From this history we learn the saving influence of righteous leaders. The power to lead others comes from

two causes, external circumstances or personal qualities. Both of these were combined in Asa. He was a man of deep personal piety. He did that which was right, and commanded the people to serve the Lord. His high social and political position gave him a powerful influence over the people. His official rank gave him authority. He accomplished as a king what he could not have done as a private citizen. He had direct control over the people, and he used it for God. He "commanded them to serve the Lord." The pure life of a chief magistrate, the consistent religious faith of a senator, the piety of a prime minister, will bless the whole nation. What a blessing Queen Victoria has been to the British nation and to the world by her chaste Christian life. It is the peculiar duty of those in authority to use their power to reform abuses, strengthen virtue, and lead the people into the ways of virtue. This is what Asa did, and every office holder should follow his example.

Wealth gives influence, and every rich man wields a great power for good or evil. Wealth may be inherited, or earned in business, and its possession gives distinction and influence, even over those who feel and acknowledge no dependence on it. There is no power more direct and so widely acknowledged as that given by wealth. It gives its possessor a power among men either for good or evil, as he chooses. We read of a certain king that every thing he touched turned into gold. Many would rejoice in the possession of such a power, but every rich man and woman possesses a far nobler power than this. They can transmute earthly dross into spiritual life, turning that which is now the ruin of so many into a fountain of blessing and gladness on earth and blessedness in heaven. Arthur Tappan supported Oberlin College and thus transmuted his gold into educated brains and sanctified hearts. George Peabody built orphan asylums in London, and planted schools in the south for the unlettered freedmen, and thus transmuted his material wealth into living fountains of blessings, for the perishing. The gifts of the rich, and still more the mites of the poor, have sent the Gospel on wings of light around the world.

Employers have large opportunities for good over their employees. It is said of corporations that they have no souls, but they ought to have. It is true that men combined together will do that which neither one of them would do as an individual. Railroad and manufacturing corporations frequently do this, but combination does not relieve a man of individual responsibility. What he does as a member of a corporation he is per-

sonally responsible for to God, and must meet it at his bar. Men cannot throw off responsibility on an impersonal corporation. An English Bishop was guilty of swearing, and when his servant reproved him, he answered, "I swore as a man, and not as a Bishop"; "but," replied the servant, "when the devil gets the man what will become of the Bishop?" When satan gets corrupt corporations what will become of the members?

There are Christian men who have large numbers of men and women in their employ who do feel a deep interest in their temporal and spiritual welfare, and seek to lead them to Christ. A wholesale merchant in New York city, used once every day to collect all his clerks and men in his employ in a back room in his store and there pray with them and urge them to become Christians. He was following the example of Asa.

Social distinction gives influence that may be used for good. There are women whose family connections, intellectual attainment, or wealth, give them a high position in society. This makes them the leaders of others whether they desire to be or not. It is a necessity of their position, and they cannot escape the responsibility; but it gives them a great power for good if they will use their influence for Christ. We have a beautiful illustration of this in the pure, noble, Christian life of the countess of Huntingdon. She possessed great wealth and this, with her rank and virtues, gave her a high social position, and she used it for Christ. She built sixty four chapels, sustained a college at Trevenca, in Wales, for the education of ministers; and threw the whole weight of her influence in society on the side of Christianity. She lived at the time when Wesley and Whitefield were laboring so earnestly to promote spiritual Christianity and heartily co-operated with them in this great work. She was the means of doing a measure of good that only eternity can reveal. All who occupy high social positions should follow her example.

REMARKS.

To keep our "fenced cities" in good condition we must garrison them with loyal soldiers. This is a very important matter, for if destroyed, soldiers get in and they will betray them into the hands of our great enemy, the devil. If we would keep our hearts pure we must shut out all thoughts, desires, and purposes that are disloyal to Christ. Some men's minds are like a certain city built by King Philip. He named it Poneropolis, or Rogue town, and in it he placed a colony of rogues and vagabonds. This is a symbol of some

men's souls. Their heart is a rogue town, colonized with sinful thoughts, impure desires, unholy plans, and wicked ambitions. These are disloyal to Christ, and if we garrison our hearts with such soldiers they will let in the Egyptians and drag us into bondage again.

The time of rest should not be a time of idleness. Asa improved his years of quiet in building "fenced cities" and disciplining his army. The great victory he gained over the Egyptians was a result of those years of quiet preparation. Thus it is in life generally. Its prizes are won by those who have most faithfully improved their opportunities. There is nothing in luck, but there is much in faithful plodding industry. It is this that wins in all departments of life, in business, in learning, and in religion. If we would prosper spiritually we must work for Christ. It is the doer of the word who is blessed. Too many of us look too much to our feelings, and we want something to make us feel good. Good feelings are all right, but if you want to feel good, do good. Good feelings come from right conduct. A great many Christians go to prayer meetings in hope that some one will say or do something to make them feel good, and if this is not realized they go home grumbling that it was a dry meeting, and that all the members are getting cold and dead. This is just like a man who is too lazy to keep a fire of his own, and when he gets cold goes to his neighbour's to warm by his fire; and if he don't find a blazing fire there he complains about his neighbor keeping such poor fires. He had much better keep a fire of his own, and then he will not have to go to his neighbor's to get warm. Besides this it is much healthier for him to have a fire at home, and to keep up this fire he must improve his leisure time in reading the Bible and in secret prayer. 3. Spiritual reformation lies very near to national strength. The breaking of the idols, the throwing down of the heathen altars, the cutting down of the groves, and the reformation of the lives of the people lead to national prosperity and peace. There are no soldiers like those who have first fought with their own sins. "The thundering legion" in the Roman army, the "Ironsides" of Cromwell, and the "saints" of Havelock, attest the truth of this statement. The purer and more religious a nation is the stronger and more formidable it is to its enemies. "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

4. God is always on the side of those who serve him. To be on God's side is to be victorious. A man talking with President Lincoln about some

of his plans, expressed the wish that the Lord would be on his side." "No," said the president, "I don't want that, I want to be on the Lord's side." This side is the right side, the safe side, the strong side, the winning side, the glorious, happy side. Let the question be, "Who is on the Lord's side?"

While wealth, learning and social position increase a man's power for good, we need not wait for them before we try to do anything for Christ. We can do good without them. Christ was in this world simply to love and save, and no one can have his spirit without having an influence for good, however humble their position. A colored boy was converted. The first thing he did was to learn to read, so that he could read his Bible; then he wanted to be qualified to teach his unlettered people. He was poor, stunted, and not brilliant by any means; but he loved Christ. At last he took a school in the country, and in a single summer, by his devoted labor for souls, he won thirty-eight of his pupils to Christ. It was not absolutely necessary for him to be a king like Asa before he could do anything for the Master, but humble as his rank was he did a great work. A sanctified character will always make a man or woman a power for good in the world.

A man is never out of danger while in this world only when he is in the arms of Jesus. Asa sinned in his old age. He did not look well to his "fenced cities." He permitted disloyal soldiers to garrison them, and they let in the Egyptians and he was enslaved spiritually.

Is the Bible in Danger?

The Inaugural Address of Dr. Chas. H. Briggs, of the Union Seminary, has recently brought the conclusions of the "Higher Criticism," respecting the Bible, before the religious mind of this country with great distinctiveness. And the evidence accumulates, day by day, that many hundreds of good Christian men are shivering with fear, lest the discussions now going on shall altogether overturn the authority of the Bible. Are these fears well founded? Is the Bible in any real danger?

So far as the observations of the present writer go, those who think they are called upon to controvert the conclusions of the "Higher Criticism," constantly assume that the "Higher Critics" are the enemies of the Bible. Is such an assumption fair? Or is it even manly?

THE CASE AS IT STANDS.

The case betwixt the "Higher Critics" and the rest of the Christian world seems to stand about thus:

(1) Both parties believe that God

has spoken to men in the Bible. (2) Both parties agree that it is immensely important to ascertain just what God has spoken in the Bible. (3) Both parties agree that the only way to ascertain what God has spoken in the Bible is, to study it patiently, critically in the whitest and clearest light that can be thrown upon its pages. Thus far the "Higher Critics" and their brethren are together. But when the "Higher Critics" say there are inaccuracies in the Bible, their brethren of the Christian world say emphatically: "No! the Bible is inerrant." When the "Higher Critics" say, "There is evidence that the Pentateuch was written by some other author than Moses," their brethren declare, "Whoever throws any doubt upon the Mosaic authorship of the Pentateuch is the enemy of the Bible, a misleader of the people, a rationalist."

THE SUPREME QUESTION.

Now, if the "Higher Critics" and the rest of the Christian world are right in their *agreement*, that God has spoken to men in the Pentateuch, it must be a matter of small importance as to whether Moses or some one else was the author of it. The supreme question is: Did God speak in the Pentateuch? And upon this question the parties are agreed.

Upon the other question, as to whether there are inaccuracies in the Bible, there seems to be no need of heated and angry discussions. If such inaccuracies are in the blessed Book, it is certain God did not put them there; and it is equally certain that God will not be mad with any one who honestly seeks to find out what they are, and where they are. If God has spoken to us in the Bible, he wants us to understand just what he did say; and, I doubt not, he will be glad when we shall have blown away any chaff of human error now in the Bible that has any tendency to make his meaning obscure.

In the opinion of the present writer, untold harm has come to the Christian cause by the theories that have been constructed to explain the method which God has pursued in communicating an inerrant quality to the Scriptures. Speaking for myself alone, I do not hesitate to say that I know of no theory of inspiration that is worth a fig. I have never met a man who was led to believe the Bible to be true, because he understood God's method of imparting it. I have never known a man who loved and trusted Jesus our Lord, because he understood the method of the Incarnation. There seems to be no way of finding how God imparted an inerrant quality to the Scriptures. It is, indeed, said in one place "that holy men spake as

they were moved by the Holy Ghost." But this is a simple statement of the fact, that certain "holy men" were moved by the Holy Ghost to speak. But there is nothing said as to *how* they were moved. And all the theories of inspiration—all the theories that pretend to deal with the inerrant quality in the Scriptures—confine themselves to the *method* of impartation.

But, may not some one wish to know how I can believe in the truthfulness and authority of the Scriptures, apart from some theory of their inspiration? I will explain:

I believe the Scriptures are true, because I have found them to be true. When I have consulted the Scriptures, and have patiently followed their directions, I have found that they pointed me to the places where I could find some elements of strength and adornment for my manhood. When, on the other hand, I have gone contrary to their directions—as I have sometimes wickedly done—I have found that I have suffered the loss of some elements of the strength of manhood, and have been covered with shame. I believe the Scriptures are true, not because they come to men in a certain way; but because they are helpful to men, however they may have come. I believe the Scriptures have authority over me, because I find them to be on the right side of every ethical question which they touch. For me there can be no higher authority than that which is right. Right is, and must continue to be, the exact translation into human speech of God's thought upon any question. So, when I find Scriptures to be right upon all questions of morals with which they deal, I dare not resist their authority over me. Some men go "swooping" back into the mists and forge of four thousand years ago to find a reason for believing in some theory as to the method of their original impartation, when the Scriptures, with the plenitude of the life of God in them, lie open before them on the table! I believe the Scriptures were originally inspired of God, because they are true; and not that they are true, because originally inspired of God. The one proposition I can prove; the other proposition is, in the nature of the case, not susceptible of proof. From my position no school of critics, either higher or lower, can dislodge me. And, standing where I do, I shall not feel elected from all eternity to call my brethren by hard names, because they do not happen to agree with me as to the authorship of this or that book in the Bible.

A good many years ago I made up my mind to three things that have given me no little comfort. I

shall write them here, in the hope that they may comfort others. They are these:

First, God gave the world the Bible. Second, If he has made up his mind to let his enemies destroy the Bible, it will do no good for me to make a fuss about it. Third, If God wants to preserve the Bible and cannot do it, I am very certain I cannot preserve it for him.—*Baylus Cade, in Religious Herald.*



OUR LIGHT HOUSE.

Let us walk in the light of the Lord.—I-a. v. 2.

The light shall shine upon thy ways.—Job xxii. 28.

Good Books are Good Friends.

The first time I read an excellent book, it is to me just as if I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with an old one.

OLIVER GOLDSMITH.

The Preaching Needed.

The preaching needed must come from men in the strenuous and perpetual process of an ever-increasing intellectual culture and power. It is not to be got by skimming newspapers or dawdling over magazines, nor by looking at the backs of encyclopedias. Nothing gives it but a steady, hard effort to master great books.

CYRUS D. FOSS.

Thank God For Books!

Let us thank God for books. When I consider what some books have done for the world, and what they are doing, how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose homes are hard and cold, bind together distant ages and foreign lands, create new worlds of beauty, bring down truths from heaven—I give eternal blessings for this.

JAMES FREEMAN CLARKE.

Seeking All, He Lost All.

Balmaceda, the Chilean dictator, committed suicide, and sent a wave of rejoicing over his country. The only sorrow that the Chileans express, is that they did not get hold of him, and torture him out of the world. A few years ago no man was more popular than Balmaceda. There was no gift of the people, short of their own civil liberty, that they refused to him. But like many another young man of great ability, success turned his head, and he began to act as if he felt himself of more importance than everyone else. When congress refused to obey his dictates, he closed the doors, and told them to go home. Cruel in his treatment of his enemies, he soon lost the confidence and respect of his friends. Let this inscription be put upon his tomb; "Here lies a great man whose selfishness made him bitter, and who in seeking all lost all." And the letters should be large enough to be read by all the world.

A. C. DIXON.

The Word of God.

The time is coming when that bright sun of to-day will gather blackness, and the moon will lose the sheen of her splendor and turn into blood, and the stars in the vault of heaven will disappear, and convulsions will shake this entire world. The three that glitter in the belt of Orion will pale away, and Alps and Apennines uprooted from their base will go dancing to plunge headlong into the Rockies rushing to meet them. But high over all the wreck of sublunary things, this Word of God, from Genesis to Revelation, shall stand, immortal, immovable, unchangeable, a monument of all the attributes of Father, Son and Holy Ghost, a testimony of love, and of grace, and of truth to his people now, and to his people hereafter. And I heard a voice saying to me, "Cry," and I said, "What shall I cry?" The higher criticism is grass, and the goodness thereof is as the flower of the field. The grass withereth and the flower thereof fadeth. Why? "Because the Spirit of the Lord bloweth upon it." Surely the higher criticism is grass, but "the Word of our God shall stand forever."

NATHANIEL WEST.

Education and Heredity.

The word education is a history. It implies heredity, for it indicates something to be drawn out; and as that something could not originate with the child, it must have been transmitted. The word implies powers which have come from others and

which are to be trained. So of the word culture. Where does culture begin? With birth. The age of impression is quite as important as the age of reason. But culture implies something to cultivate. That something is not implanted by teachers, but is always inborn. All schemes of culture should begin with the recognition that each child is different from every other; that the lines of difference run far back, and therefore are not superficial, and that in order to secure the highest efficiency, systems of education should be adapted to the individuals to be reached. Each child possesses characteristics which run back through generations, for which it is not responsible, and which can be changed only by the most carefully planned and wisely adjusted discipline. In each pupil there appear tendencies which have been modified here and given new impulse there, tendencies which are sometimes quickly discerned and sometimes lie too deep to be easily found. If, now, it be granted that heredity and environment differentiate the pupils in our school so that no two, even from the same family, are exactly alike; and that they come to the teacher's hands each with his own peculiar powers and faculties to be developed, the problem of education becomes complicated and difficult. By the study of what men are, we learn of what they are capable. The word education signifies, "To lead out." To lead out what? That which is in the book! No. That which is in the teacher's mind? No. That which is in the pupil. Dr. Stanley Hall says: "There is one thing in nature, and one alone, fit to inspire all true men and women with more awe and reverence than Kant's starry heavens, and that is the soul and body of the healthy young child. Heredity has freighted it with all the results of parental well and ill doing, and filled it with reverberations from a past more vast than science can explore; and on its right development depends the entire future of civilization two or three decades hence. Simple as childhood seems, there is nothing harder to know; and responsive as it is to every influence about it, nothing is harder to guide. To develop childhood to virtue, power, and due freedom is the supreme end of education, to which everything else must be subordinated as means." Knowledge is not always desirable for its own sake. It is valuable as a means. Study which leaves the manhood narrow and contracted, and fills the head only as gold fills a miser's purse, is not worth the effort required.

A. H. BRADFORD.

OUR TELEPHONE EXCHANGE.



Say, Central?

Well, who is that?

This is John Doe—I have been reading your letters of late with interest. In the last issue of the SUN you drew a graphic picture of Mrs. Spenditall, dressed in fine style, while the poor husband was about used up, or down, one—I believe it was down, judging from that picture you gave us. Now I have quite the opposite experience. I do not claim to dress very well, nor to live in fine style, as Mrs. Spenditall seems to have done, but my trouble comes from the fact that my wife will not fix enough, and she seems to have very little life or vim, and I can tell you I sometimes wish—wish—well, that she was different! I should like for her to dress well, to be lively and happy and look young and charming all the time, but then she don't, and it makes me kind of sad and sometimes kind of mad, because she does no better.

Really, Mr. Doe, I am sorry for you, I always pitied the good woman that has a lazy man for her husband, or the good man that has a lazy woman for a wife. Is that too, plain.

Well, that is mighty plain, but I do not know upon whom you mean to fit this cap, my wife, or myself.

Yes, sir, but does not your conversation make her the victim?

I did not mean that it should. She works hard enough for two women, but she will not dress well and she will not visit—not even go to church, although she is a member of the church at Carless Chapel.

That is strange, I declare! She must be not only a singular woman, but a very worldly and hardhearted woman—not to go to church.

No, madam, she is a very devout woman and loves her church, but she does not visit it.

Why, is she on bad terms with some of the members?

No, indeed, she is in good fellowship in the church—only she does not visit it.

There must be some explanation for her strange conduct, and since I have taken a good look at you, I will venture I can guess at the solution of the mystery.

Perhaps you can—at any rate, try.

Very well. I had a picture last week which showed how the wife had imposed on the husband. Do you remember it?

Yes'm.

All right. Now, I have one which will show how your wife comes so singular in her life, disposition and habits—the fact is, it is going to tell a tale on you, showing how you have imposed on your wife's goodness and it is your laziness which keeps her from dressing well, from being cheerful and happy and from going to church. Here is the picture—look at it!



How do you like it?

(He does not answer, but looks like a sheep killing dog—he is so guilty.)

Now, in fact, Mr. Doe, isn't this true? (He does not answer.)

Have you not in fact made your wife saw the wood while you have lounged around talking and gossiping? (He does not answer.)

Tell me, have you given your wife nice dressing—that she might look nice? (He does not answer a word but looks as mean as two sheep killing dogs, when caught.)

Say, Mr. Doe, have you tried to make your wife happy? Have you ever sent, or offered to send, her to church at Careless chapel, or anywhere else? (He does not say a word, but stands with his head hung down and is the picture of shame and meanness combined.)

Think of a man—who dares to call himself a husband—coming to me with such a tale as you have! It is outrageous! A man who will lay in bed of a morning till his poor tired wife gets up, saws wood, gets breakfast and then has to beg him to get up and eat, ought to be run out of the country. Then think of your contemptible meanness in talking about your wife not doing this or that. It is shameful, and while I advocate law and order, I would not say a word against the "white caps"

if they were to take you out one night and whip you good—you deserve it—you need it—you ought to have it.

John Doe—you are not worthy of "Mr."—hold up your head. Look me in the face: Go home and get down upon your knees and ask your wife's pardon and pledge her to live the life of a faithful husband and a noble man—just what God meant you to be and just what he gave you a chance to be, and may your wife and your God forgive you.

Respectfully yours,

POLLY POINTER.

Pastoral Visiting—Does it Pay?

For my first article on this subject I have no apology to offer, no pardon to ask and not one word to retract. Let the final results be what they may. I shall never have any compunction of conscience for it whatever. I was never more sincere and conscientious in writing an article in my life. I am sorry however that it was so fearfully misunderstood. I contended that the present system of pastoral visiting in the country did not pay. Pastoral visiting, as Bro. Moring says, properly done will pay. But the present system, mark you, is not the proper thing.

I believe strongly in pastoral visiting and have done a great deal of it within the last fifteen years—but I do not endorse the present system of going promiscuously through the country from house to house without any definite end in view. The spirit and purpose of my article was wholly misunderstood. I thought to agitate the subject that some brother would suggest a plan by which the pastor could do more of it and the church be more greatly benefited by it. Some have endeavored to make the impression that I meant to reflect upon the poor. The Lord knows I did not—as far from it as any minister that lives. I only mentioned the different kinds of society, to show the changes to which a minister was subjected under the present system of pastoral visiting in the country. The rich man will give you a mattress, one quilt and one sheet as quick or quicker than the poor man. The rich man will send you to the parlor where there has been no fire for days while the poor man receives you into his wife's chamber where the log fire has been burning for days. As a rule the poor have always loved the church and honored it with their gifts. After the exposure to which I alluded is the result of thoughtlessness upon the part of people and not the result of poverty. I meant in my article to embrace the country work at large and not my field only as some would have it.

There are as many nice comfortable homes in my work as you will find anywhere to its size. But were every home a mansion the present system of pastoral visiting in the country at large, not in my own field only would not pay.

Neither did I mean pay in dollars and cents. I did not mean that kind of pay. Now in conclusion let me say that I did not intend in anything that I have written to reflect upon any minister, conference, church, congregation or family, rich or poor. If I continue in the pastoral work another year, I expect to do more pastoral visiting than ever in the same time, but under a different system. Not boasting at all, but I will compare results of work within the last fifteen years with any minister in the Southern Convention.

This article is intended as an explanation to what has already been said. May the Lord bless us all.

M. L. HURLEY.

"Pastoral Visiting—Does it Pay?"

This subject as discussed by Rev. M. L. Hurley in the SUN of Sept. 10th and 17th has greatly aroused some of the laity. Many feel that his remarks are too pointed and sarcastic for the shepherd of a flock. I do not propose an argument with Bro. Hurley, but I wish to notice some of the many things he has said. First he speaks of the unprepared condition of the (farmer) brother and his wife to receive him. "They are too busy to entertain him, therefore they excuse themselves and leave the pastor alone to fight flies, &c." Well, does not every minister expect to meet with disappointments in his pastoral efforts? if so, he ought to try and imbibe enough of the self-sacrificing spirit of the Master to endure such and say nothing about it. Again, "He is exposed in the day going from house to house through cold rains, wind, hail storms, snow, mud, &c., by night he is chilled through." Are there not six or eight months of the year in many parts of the country in which there are but few cold rains, no snows and a very few chilly nights? If so, it seems to me a pastor might take the advantage of the weather once in twelve months and visit among the poorest class of his parishioners. Then if he should be so unfortunate as to have to stay all night at some poor brother's house in which there was an aperture in the roof through which the stars could be discerned and the rays of the moon occasionally pass over his body, though he had but one sheet and one quilt, he could rest unmindful of physical disaster, though it might torture and humiliate an aristocratic mind.

Again, "He sits all day long in brother A's house, brother A. in the field and his wife in the kitchen—there the pastor sits, he nods, he sighs, he stretches, he walks the floor, looks at his watch twenty times a day—at last night comes, day gone, time lost and nothing done." But oh; something has been done; that poor brother and sister who has done the best they could under the circumstances, rejoice to know they are honored with a visit from their much beloved pastor and when he is gone, they sit and talk so pleasantly about him, that, could he hear them his very heart would leap with joy. Next appointment brother A. and wife for the first time probably in two years is seen at church. Their eyes are sparkling with delight when their pastor takes his stand in the sacred desk. All of this the result of that day's restlessness in brother A's house. But what must be the feelings of this poor brother and sister when they learn that their pastor has spoken of his visit there in the way mentioned above. To conclude, I know a family—church members who seldom went to church—gave little or nothing to the cause of Christ,—had never been visited by their former pastor, who, (when another minister had been called to serve their church who visited them, prayed with them, encouraged and persuaded them) was seen often at church and to-day are active members in the vineyard of the Lord. They give five times as much for the support of the ministry as they did before. Now did that pastor's visit pay? I would say it did. Yes, pastoral visiting pays.

M. W. HOLLOWELL.

P. S. I very much admire the SUN's enlargement think it is splendid. H.

* On * Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa xxi. 11.

Lift up your eyes and look
the fields; for they are white al-
ready to harvest—John iv 35.

Walk about Zion, **** Mark ye
well her bulwarks. **** that ye
may tell it to generations follow-
ing.—Ps xlviii 12 13.

BRO. BARRETT:—I was with Rev. A. F. Iseley at Clover Orchard last week, we had a grand meeting. I

don't think I ever saw Christian people more interested in trying to lead souls to Christ; and the Lord blessed their efforts by blessing them and saving sinners. It was a great pleasure to see parents talking to their children and children to parents, and friends to friends, and neighbors to neighbors, asking them to come to Jesus. What a blessed thought when Christians work and pray and discharge their duty the Lord blesses them.

There were about sixty-four converts with forty-three accessions to the church.

Yours fraternally,

E. T. ISELEY.

Durham, N. C. Sept. 25, 1891.

Baptism at Holland

Yesterday was a good day for us at Holland. I was called early in the morning to see a sick man—non-professor. I talked with him of his soul, I hope to good effect, and then commended him in prayer to God. he desired me to call again. The congregation at church was good and attentive to the word. I addressed the young converts on the importance of "holding fast to their profession." Heb. x: 23. Five were received to fellowship—two heads of families—25 since our protracted meeting. Seventeen received the ordinance of baptism—two at the church by effusion, and 15 at Holland's mill pond.

I would add that we have a most encouraging class of singers, led by Prof. Taylor—50 in number and constantly increasing. The Prof. thinks the class (of which he is proud) will soon reach 75. We are expecting several others to unite with the church soon.

R. H. HOLLAND.

The Work at Shallow Ford.

DEAR BRO. BARRETT:—The church at Shallow Ford seems to be greatly revived and very much encouraged to go forward in the Masters work. At the protracted meeting in Aug. 16 precious souls were converted to Christ and there were 15 accessions to the church. Bro. C. C. Peel aided me in the work here and his labors were highly appreciated both by church and pastor.

Bro. W. F. Laine is superintending a flourishing Sabbath school here at Shallow Ford which is doing a great good for the cause.

This is my first charge and I am highly encouraged with the work. I filled my appointment there the 4th Sunday after which I spent a portion of the evening with sister Patton, Rev. J. W. Patton's mother. I had

a very pleasant time with this family I held family worship with them which I enjoyed very much. I feel that the greatest pleasure that life can afford is in the Master's cause.

May the Lord bless the people of Shallow Ford church and cause the work to continue to prosper there.

Fraternally yours,

W. C. WICKER.

Elon College, N. C., Sept. 28, 1891

Ordination of Our First Pastor in Japan.

Possibly ere this, you will have an account of the above, if not I feel sure Bro. Rhodes, who is a much abler writer than myself will soon send at least to the *Herald* when I feel sure your able editor will gladly copy.

Bro. Seichi Watanabe, who has been with us about 2 years, after passing an excellent examination was ordained as Elder in the Christian church, he seems a solid Japanese, a good man, a steady going worker. Has a good little wife, who works with him, and does much to aid him in the work of the Lord.

The ordination took place in our Ishimaki church. Bro. Rhodes took charge on this occasion while the writer preached the sermon; interpreters Ohta and Watanabe himself took part in the service. A large congregation for Ishimaki; the service was very impressive. Pray that our brother may ever live a holy life and in all things show that God has called him to such an important work. We need help, we need a man to run up among the Northern fields between the foreigners visits, to baptize and administer the ordinances.

D. F. JONES.

Pratt, N. C.

TO THE CHRISTIAN SUN:—My wife and I left home this morning at 7:30 o'clock and went to Bro. Dixon's mill pond, which is 2 miles below Pleasant Hill church, making a distance of 12 miles from my home. There we met quite a large congregation of people, for such an occasion as that; there I baptized six persons for Bro. L. W. Mangum. They had under his ministry united with the church at Pleasant Hill, (J—) then we went in company with some of the Freewill Baptist brethren a distance of about 3 miles to Hazzer Chapel where we met a larger congregation of people and by request of the Pastor and the brethren, I preached to the most attentive congregation that I have met in quite a while. Receiving many congratulations, and invitations to come and preach to them again, we accepted

an invitation to take dinner with Brother Strickland who lives on our way home.

After partaking of his hospitality, and an hour or two of rest, we started for home and reached there at 7 o'clock p. m. I am glad to know that the good Lord's work is still going on along the borders of our Zion, where it is so much needed. We need more workers on our borders. You can find a number of families in this country who have not a member that belongs to a church, or makes any pretension to religion, whatever. I hope that our conference and our Home Mission committee will think of the true conditions of this country and let us have some Home Missionary work on our borders, where it is so much needed; if need I can give you the names of more families that are without the religion of our Lord and Savior than you have any idea of as living in our midst. My lot is cast and has been cast here among this people, and I know whereof I speak. I have spent my time and my substance in trying to bring about a reconciliation with sinners in trying to win souls to Christ.

Yours in Christ.

N. B. HONEYCUTT.

Suffolk Letter.

Recent meetings in this conference have been full of interest and blessings for the people. At Holland the attendance overflowed the house daily, and the hearts of believers seemed to overflow with the presence of the Spirit. Bro. Holland has reported results as to numbers of professions and accessions.

At Antioch last week the results were the same as those at Holland. The interest was deep and precious, and the church was greatly revived as well as many won to the new life. At Providence, in Norfolk county, like results followed efforts put forth by Revs. N. G. Newman and P. T. Klapp for nearly two weeks. Bro. Klapp was greatly blessed in these meetings and the people enjoyed his work, and the results that followed. Nothing strengthens the cause of Christ so much as genuine revivals.

The new form of the SUN is an improvement that is approved by the people. The present style is gaining favor, and will finally be recognized as the best, and nobody will want to return to the blanket sheet again. All members of the Christian church hail with delight any progress in the SUN.

Work on the Berea church goes on and an early day will witness its completion. Brother Hurley improved while at Buffalo Springs, and has returned and filled his appointment

at Berea yesterday, and at Holy Neck the Sunday before.

The work on the new church here is progressing slowly, but we trust surely. It is impossible to know when we can get into it. We still occupy the City Hall, and are anxious to get back into the church as soon as we can.

Miss Gertrude Boehme and Mrs Theo Lorenzen of Baltimore sang with us last Sunday night and again last night. Miss Boehme is one of Baltimore's sweetest singers, and her friend sings nicely too; their singing added greatly to the work of our excellent choir and increased the congregation. The service of song is not only an attraction, but a medium of divine influence on the heart. The declaration of the colored man who said, "that 'ere last song what fetch me through," is not without meaning. Many have been brought to Jesus and salvation by the songs of Zion.

W. W. STALEY.

Sept. 28, 1891.

Windsor, Va., Letter.

From Liberty Spring last 2nd Sunday after preaching in the morning, we went to Bro. John Norfleet's mill pond for the purpose of baptizing. The morning had been thick and heavy with dripping clouds, but about three o'clock in the afternoon the morning clouds were passing away until the sun looked out gloriously between the parting rifts to crown and gild with beauty the departing Sabbath. A large congregation gathered at the appointed place. The hour was calm while not a ripple disturbed the peaceful lake. As we stood and sung that grand old charming hymn, "Salem's bright King, Jesus by name," its elevating strains wafted across the water to the other shore, then echoed sweetly into eager listening ears. Then after praying the blessings of the Lord upon the service, thirty-two precious souls followed me into the water where I baptized them in the name of the Father, and of the Son, and of the Holy Ghost. It was the most impressive baptizing I ever conducted. The spirit's presence and power seemed to be manifested more than on any former like occasion. May the blessings of the Lord come upon every one who was baptized, and may they continually be baptized with the Holy Spirit, and get to their Heavenly Father's home.

Bro. John Norfleet was present, and though he cannot see with the natural eye—he can descry with intense joy, the beautiful city of God where his eyes will be opened and permitted to look with undimmed splendor upon the unfading glory of heaven.

Rev. J. P. Barrett, D. D., commenced a protracted meeting at Antioch last 3d Sunday. He had to assist him Revs. H. H. Butler, J. W. Barrett, R. H. Holland, one day and the writer. It afforded me much pleasure to meet with all these dear brethren, and to spend the time in working together in the service of the Master. May the Lord bless and prosper every one of them, and when their work is done may they be gathered home to rest and live with Jesus.

Week after 2nd Sunday in September, I held a revival service at Johnson's school house near Windsor. It was a Union meeting, and one of deep interest. These union meetings are so pleasant—so profitable to all who engage in them. Twelve immortal souls came to Jesus, and professed to be saved. Rev. Sawyer, of the Methodist church was with them part of the time. Brethren Elijah Richards, Jordan Johnson, John Archer, and many others took a most active part, and did good work for the Saviour of men. "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Two sisters and a son have been buried from Mt. Carmel within the last two weeks. The first was Mrs. MARTHA S. TURNER, who passed away Sept. 11th, in the full hope of everlasting life. She leaves to lament her loss a husband and four children. May the dear husband and children meet a loving companion, and a devoted mother where parting is no more. A few days after mother left the shore of time, WALTER, a devoted son about eight years old, followed to meet his dear mother in the Spirit world. The other sister, Mrs. Missouri Lewis, the beloved wife of Bro. Jerry Lewis, died Sept 21st, after a short illness. She was a faithful Christian, and passed quietly away to eternal rest, leaving to mourn their loss, a kind husband and six children. O, it was so sad to see the weeping children stand around the remains, and say, "Farewell, mother, I hope to meet you in Heaven." These two sisters were members of Mt. Carmel church, and will be so much missed in their families in the church and community. "O think of the friends over there." Who will be the next to go? Jesus is calling his dear children home—home—home—yes, home, beyond the "sowing and the reaping—beyond the sorrowing and weeping."

J. T. KITCHEN.

September 28, 1891.

Suffolk Letter.

The Conferences are approaching and I presume every true pastor is trying to get ready to carry up a

good report from his churches. The conference returns generally show what ministers are doing. It should be the rule to carry up the full assessments made by conference, even if the salary is not all paid. As a matter of fact the church that sends up its full assessments to Conference is never behind with the pastor's salary. This year has been one of prosperity and of sad loss in the Eastern, Va., Conference. Many souls have been born anew among our churches, but brothers M. B. Barrett and R. A. Ricks have been taken from our ministerial ranks and translated to glory. We hold their memory dear and try to emulate whatever was good in their example.

The Hymn Book will soon be ready for sale and the prices for single books will be No. 1, half leather, red edges, postpaid—\$1.00. No. 2, full leather, red edges, postpaid—\$1.25. No. 3, full leather, gilt edges, postpaid—\$1.50. No. 4, flexible morocco, gilt edges postpaid—\$2.50.

Same books per dozen, express not prepaid as follows: No. 1, half leather, red edges per dozen—\$9.00. No. 2, full leather, red edges, per dozen—\$12.00. No. 3, full leather, gilt edges, per dozen—\$15.00. No. 4, flexible morocco, gilt edges, each—\$2.50.

The books will, in no case, be sold on credit. Churches and individuals must arrange before hand to pay cash in every case. The committee has endeavored to put the books to the people at the very lowest price possible. They have succeeded in giving our people the best hymn book ever printed by our church, and at a very low price. There is no margin for losses. The name of the book is "Christian Hymnary." There will be 325 pages. It will be of the best material, the best mechanical execution, and therefore durable.

The matter, is, the committee thinks, the cream of Hymns and Tunes which have aided the devotions of Christian worshippers for centuries. It is a church Hymnary in the true sense. The books, when ready, will be placed in the hands of Rev. J. P. Barrett, D. D., our agent, under my direction, as a member of the committee. It would be well for preachers to canvass their congregations to find out how many books they want and take their orders and arrange to have the cash in hand when the books are put on the market. It will be unnecessary for any one to write to brother Barrett to send books and you will send money in a short time. He will have no discretion in the matter. The cash must go with the order, or he will be held to account for every book that goes out from his office. This has been done to protect all, and I hope the

people will appreciate our effort to give a first class book at cheap rates.

Dr. Geo. W. Kernodle and bride, nee, Miss Kate Cobb, Lofton Kernodle and sister, stopped over in Suffolk with Prof. Kernodle and family on their way to Baltimore where they go to spend the winter in study. Dr. Kernodle goes to take a post graduate course at the John Hopkin's Hospital while the others study elsewhere.

J. E. West returned last week from a six months, absence at various springs in search of health and is so much restored as to resume his duties in the Insurance office of Harper and West.

The work here on the new Christian church is now moving on nicely and the work so far is very substantial. The church here will be ready for Conference and has already elected the same pastor for another year.

The Va. state Sunday school Convention will meet in Norfolk on the 7th inst. and it is my propose to attend.

W. W. STALEY.

October 5th, 1891.

"Tis Buts."

A little box came into a missionary collection inscribed with the singular words, "Tis But." It was from a lady who had never felt that she could do much for missions. But she had been accustomed to buy a good many things for herself which she did not absolutely need, saying, "'Tis but a dollar," or "'Tis but a trifle." This year she determined, when so tempted, to put her "'tis buts" into the missionary box; and it surprised her to find that they amounted to one hundred and fifty dollars.

Notice.

Some of the superintendents have failed to receive the "barrels" in time for the October collection, and have written to me about them. I cannot get them to any one now in time for the first collection, but would advise all superintendents to take up the collection anyway. If anything should prevent them on the regular collection day let them set apart another Sunday. Be sure the collection is taken up. Some schools wish to know what to do with the money collected. It should be placed into the hands of the treasurer of your school to be kept by him until the next annual convention, when it should be taken up to the convention by the delegates from your school. If, however, the convention should need funds for the missionary work before that time the executive committee can call on the various schools for the amounts in hand. All schools failing to receive "barrels" or wishing further information will address the corresponding secretary,

N. G. NEWMAN, Cor. Sec.

16 Union St., Norfolk, Va.

The Christian Sun.

THURSDAY, OCTOBER 8, 1891.

REV. J. PRESSLEY BARRETT, D. D., EDITOR.

EDITORIAL NOTES.

Be sure to read Rev. M. L. Hurley's article in this issue.

The SUN is quite full this week—do not fail in giving it a careful perusal.

"Tis Buts"—read it in this issue. There is pith and point in the thought presented.

All who are interested in the new hymn book should read what Rev. W. W. Staley says about it on page 55.

Dr. Maple in this issue writes of "Asa's Wise Measures of Defence." The application he makes is very good.

"An Incident," in this issue by our venerable brother, Rev. H. M. Eaton, is worth your attention. The point is well presented.

"Is the Bible in Danger?" That question is answered in this issue by a strong writer. Read it and see if you agree with him.

In Halifax county, Va., a fine field opens to us for Missionary work. We trust arrangements may be made to occupy the territory by our missionaries at no distant day.

Read what Dr. Long says as to *Better Organization* in this issue. Next week we may publish the plan so that all may read it and see for themselves whether they approve or not.

Did you ever hear a Dollar talk? If not, just turn to what is said under head of "Our Alabama Dollar," and you will come so near hearing one talk, that you can read some very plain statements written by a Dollar—it's a fact.

Prof. H. Jerome Stockard, A. M., of Graham, N. C., has reconsidered his declination of the position of associate editor of *Spirit and Life*, being assured by the editor-in-chief that he will be expected only to contribute occasionally to its pages. We are glad Prof. Stockard has reconsidered the matter and consents to remain.

How Far Is A Man Responsible For Himself?

We have an interesting question. A large, important and inviting field opens to us within its scope. Man, as a moral and physical individual, is a dual character, that is to say, for a part of himself he is not responsible, while for the other part he is. He is in no way responsible for his infantile surroundings, for the original health or shape of his body, for the cast of his mind, the color of his skin; or the race to which he belongs. He is, however, largely responsible for his surroundings in later life, the health of his body, the cultivation—and the company with which he chooses to associate. In other words, man is not responsible for that part of himself with the making of which he had nothing to do, but he is responsible, and fearfully so, for that part of himself which he has made since he came to mature years, or since he knew good from evil. He is not responsible for a birth in poverty, but he is responsible, if, under ordinary circumstances, he lives in later life in poverty. He is not responsible for the character of his parents at his birth, or possibly at any other time, but he is responsible for his own character as he grows into manhood; he is not responsible for any inherited disease, but he is responsible for disease which has been super-induced by his own exposures and dissipations; if he was born an idiot, or by some unavoidable accident he has lost his mind, he is not responsible, but if his idiocy, or loss of mind, comes as a result of his own conduct, he is responsible; he is not responsible for being born in ignorance but if he spends his life in ignorance, then he is responsible for that. The fact is, man comes into this world only partly made—first the created parts, then the formative; for the first, God is responsible, for the formative parts man is responsible and he will no doubt have to account for the same before his Judge. We have in mind a young man who was born of humble parents, but reputable in their community. He had good moral training. At the age of fifteen he was a handsome boy, active and intelligent. At thirty-five he was an over-grown and drunken sot, and died under the influence of strong drink. That young man was not responsible for his parent's poverty, nor did he have any credit for their good character, nor for his hopeful and healthful outlook at the age of fifteen, but he is responsible for the bloated body which filled a drunkard's grave and for the life and opportunities he wasted—even wreck-

ed. We have heard of daring men, but it seems to us the man who can take the gifts of God in such a perfect form to start life with, and then in his own manner of living waste not only the gifts, but abuse himself and destroy his character, this is the most terrible daring ever engaged in by man.

The created part of man was made in the likeness of God—reason, conscience, emotion, life an immortality, in these man is God-like, and he who dares to destroy these, or to wreck them in this probationary state, is as reckless and devoid of a sense of moral obligation as the highway robber. How far is man responsible for the good or bad that is in him—in his life? Just so far as his own actions, as a moral agent, have controlled and shaped for good, or misdirected and wrecked the man as God made him.

The Minister Needs Blood.

Congregations sometimes mourn over dull preaching when themselves are to blame. Give your minister more food and he will have more fire. Next to the divine unction, the minister needs blood, and he cannot make that out of tough leather. One reason why the apostles preached so powerfully was that they had healthy food. Fish was cheap along Galilee, and this, with unbolted bread, gave them plenty of phosphorus for brain food.—*T. D. Witt Talmage.*

In a recent issue was an article from the pen of Rev. M. L. Hurley which strikes boldly along this line. Dr. Talmage is right, the minister who is to do good work, must be well fed and clothed, so that he may not only be comfortable, physically, but free from mental embarrassment on account of debt and the necessary provision for his family. What church would like to have as pastor a man who is so heartless as to preach with liberty in the pulpit, while his wife and children were clad in rags and were hungry at home? We should not wish such a man to be our pastor, and if there be a church in all this land who would enjoy the services of such a man, in order that the church might save a few dollars, we urge that church to do like a colored man did this morning in the market. He had sold six chickens to a purchaser for one dollar with the understanding that the purchaser should choose five of them and the owner the sixth. The purchaser got his five and then the owner began to search for the smallest one in the coop. He caught one, but not so small as he thought he ought to get, so he held on to him, but kept searching for a smaller one,

when all of a sudden he spoke up quickly and said: "I won't be so rotten close—take this one." We admired the impulse which prompted that man to get ashamed of being so "rotten close." Now we wish we could see all of the churches which spend so much time in looking for the very cheapest preacher, "get struck by a similar impulse and hear them exclaim in the depth of merited disgust: We will not be so rotten close with our preachers. He shall have a living, so that he may give his time and his talents to the ministry of the word.

Hemer Nods Sometimes.

The Rev. Geo. E. Booker, D. D., of Virginia, who is an able minister in the M. E. church says in a note to the SUN: I read the CHRISTIAN SUN with a great deal of interest and pleasure. It comes weekly as an entertaining visitor and is always welcome. I was very much pleased with an article on "Changes" written by Rev. C. J. Jones, D. D., in your last issue, but I noticed an error into which he fell, when he said, "The Apostle James declares that the fashion of this world passeth away." It is found in the writings of Paul—1. Cor. 7. 31.

GOE. E. BOOKER.

The Eastern Virginia Conference.

The seventy-first annual session of this body will, the Lord willing, assemble in the Christian church in the town of Franklin, Va., on Tuesday, Oct. 27, 1891. Let every church be represented and let every Conference assessment be brought in full. We can not afford to fail in any of these.

PEN PICKINGS.

Rev. P. T. Klapp has been recalled to the pastoral charge at Pleasant Grove, Va. He will probably accept. That church is very anxious to have him locate in Halifax county. It is a fine mission field and Bro. K. is the man for the place.

Has your church her Conference funds ready? Then, now is a good time to work them up and let your delegates go to Conference with a good report—and that will mean work and movement all a long the line. Attend to this matter at once.

Where shall the Conferences meet next year? Does your church want the next session—that is for 1892 to meet with it? Then you ought to work up for the matter before your

delegates start to Conference, so that they may go prepared to do their best to get it.

* *

How many copies of the *Annual* will your church wait for next year? Decide that, and raise the money, before your delegates leave for conference. The price will probably be 10 cents per copy, if a sufficient number be taken to justify its publication on that basis.

* *

Some of the friends of Elon College urge the necessity for the attendance upon the Eastern Virginia Conference of Rev. Dr. Long, the President and Dr. Herndon, the Canvassing Agent of that institution. We hope they will both go and we should be glad if other North Carolinians would also attend.

* *

The Conferences this Fall should elect delegates to the General Convention which meets in North Carolina next year, we believe. While nothing, so far as we have been able to find, is said, in the minutes, as to where we shall meet, we think it was understood by a motion that the next places should be chosen by the Ex. Com. and, if practicable, some point in North Carolina should be selected. Who knows? Can Prof. Kernodle, the Secretary, inform us?

* *

The Berkley church, which for so many years, some regarded as a burden to the E. Va. Conference, shows evidence of growth. In this issue will be found a short communication from one of her deacons which gives much to encourage us in like work. Let the Home Mission work be pushed—it is the best paying investment ever made by our people. Bear in mind, the greater success the Home work makes, the greater work the home churches will be able to do in the foreign field. Let us have no lagging along the way. Be up and doing and God will crown faithful work with his blessings.

* *

What will the Conferences do about the Missionary Convention, which the General Convention has provided for? Shall we have it, or not? The question should be decided this fall. The whole plan may be seen by turning to page 36 of the *ANNUAL* for 1891. We suggest that a discussion of the plan as adopted by the General Convention might help the approaching sessions of the Conferences to a clearer understanding of its merits or demerits, of its wisdom or its unwisdom. Bear in mind that the General Convention meets next May. If the Conferences endorse, then the plan will be rati-

fied and go into effect. If they reject, then it will be at an end. That the attention of our people may be properly directed to the study of the matter, Dr. Long, President of Elon College in this issue calls attention to it. Who will open the discussion of the matter?

* *

We hope our brethren who have criticised Bro. Hurley so severely will read his article this week and see wherein they have done him injustice. We believe in holding a man responsible for what he says, but it is not right to misinterpret what he says and then hold him responsible for your own mistake. As Bro. H. presents the matter in this issue we think his critics will be few. Bro. Hurley says he did not say the members were not prepared to entertain him, but not prepared to receive him. In the two statements is a wide difference, one implies a lack of ability to take care of the pastor, while the other implies a lack of opportunity on account of other pressing duties. He has no thrusts to make at the poor. He respects their poverty and loves their souls. He does appreciate the gifts and kindness of his people. Now let us all do as Bro. Hurley proposes to do, better work than ever for the church.

* *

How can our publishing interests be enlarged? It is needful—we are not now meeting the demands of the public for reading matter along the line of our distinctive principles. True we are soon to have an elegant hymn book, but that is the only publication of value now about to appear. Recently one brother in another State telegraphed to us for nine copies of Hurley's Five Cardinal Principles. Soon another call came from Illinois for the same work,—but we had not a copy for sale, and so far as we know there is not one for sale anywhere. In this issue another call comes from Alabama for that work and Facing the Truth. We have of this last book only forty copies and orders are coming in every week. The people want information and we are not giving it to them as we should. How can it be done? We need means—give us money and we can have the printing done, but we need help—how can it be given? There must be united effort. No one man can meet the demands. Will the conferences, soon to meet, take the matter in hand and give it the needed help? If they do not, who will? If no one does, what will the public do for the information they need? We should like to have the discussion of this matter by leading brethren before the conferences meet. Who will lead off in the discussion?

"The Ministry Should Be Better Supported."

In the *SUN* of Oct. 1, Rev. M. L. Hurley says that the ministry should be better supported, and tells the readers of the *SUN* how the salaries might be increased without more money being paid—simply by giving *provisions*, or in plainer words by *pounding* the preachers. He further *stated* that he heard a certain pastor say he had seen his members have bushels of *rotten* potatoes and throw them in the lane when he was paying 60 cts. a bushel for *them*. My object in writing this article, was not to criticise Mr. Hurley, but to call attention to *one point* specially in his letter. He claimed that a certain article, written a few years ago, stopped all such gifts; that a certain preacher said that every pastor had been damaged to the extent of \$75 a year and more. Brother Hurley continues, it is strange how a *little* (?) article denouncing a good cause can so completely check it, while a dozen *strong* (?) ones can scarcely help it. Now about that little article. Is it not strange that one *little* article of no strength, when read by an unprejudiced people should counteract the influence of one dozen or more *strong* articles. I think it very strange indeed. The *SUN* with all those articles was read by perhaps all of the subscribers; and then because the writer of one *little* article spoke unfavorably of the *manner* in which the poundings were *reported* in the church paper, *not of the poundings*, Mr. Hurley and one other pastor at least, say that writer stopped the poundings. If that is the case, I pity from my heart, those who give the poundings. To my knowledge I know the writer of that little article did not object in any sense to the pounding. He, it was a gentleman, did object to securing the paper full of long *drawn out* accounts of what the boxes or barrels contained with the name of each contributor and article given. For instance Mrs. A. one can of peaches, Mrs. B. some dried apples, Mrs. C. a link of sausage, etc. I would be ashamed to think of the good Christian people of our churches in the light shown up by brother Hurley. He shows plainly that he believes the poundings were stopped because of the editor's request not to send in notices of poundings in *that way*. He in deference to the wishes of many, not the writer of the one *little* (?) article asked his brethren of the ministry to give their reports in a condensed form, in this manner for instance, the members of my church at B— have kindly sent me a box of good things, provisions of all kinds, clothing, etc., which proved, or will prove, a blessing indeed. Of course the

preacher pounded was not to word his article in any *particular* way, except to leave out the unnecessary things that had been appearing from week to week and was doing *no good* whatever. I *believe* that we have *Christians* in each church who would prefer their names left out in such accounts, and to those good people I say I hope you will go on with the good work of *supporting your* pastor. If you have stopped your poundings let us commence the good work again. I would propose a plan in making up a box for your needy pastor. To each one who wishes to help their pastor, not to get his or her name in the paper, take your gifts *unlabeled* and send the box made up in that way as a gift from the members of your church. That is only *my* idea of giving. I do sincerely hope that each church will look after their pastor's needs and give a support in money or provisions. The Lord will know of your gifts, if the public never find it out, and the Bible way of giving is *the* way to give. See Matt. 6, 2-4. I will say for the benefit of friends that I did not write that *little* article, neither the one signed R. on pastoral visiting. The first referred to was copied by myself for a friend who made the request of me, the last I knew nothing about until it came to the office through the mails. It is best in most cases to give the real name and I herewith sign my name.

MRS. J. P. BARRETT

PERSONALS.

UNDERWOOD.—We hear that Rev. G. R. Underwood's field is doing well and the cause in his hands prospers.

WELLONS.—Rev. J. W. Wellons spent last week in a meeting at Pope's Chapel. We hope to have a good report from the meeting.

HUNNICUTT.—Rev. N. B. Hunnicutt of Johnston county, N. C., was in the city last week. His letter in this issue will give you some idea of how time is passing with him.

WAY.—Rev. P. T. Way of Jonesboro, N. C., was very thoughtful and kind, for, although he had a sick wife, when he saw the enlargement of the *SUN*, feeling that it had been expensive to the editor, he went to work and got up a club of subscribers and sent to us with the cash to give us a lift. If all our ministers had done as much, how it would have cheered us and helped the *SUN* in its effort to do a good work. Brethren, pardon us, but we must say that Bro. Way's example is worthy of imitation even by older ministers.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

To-day we have the cousins represented by three splendid letters, one from a new visitor to the Corner. We gladly welcome all letters from the cousins, and when they come freighted with good wishes and money for a good cause, they make us feel good and we feel encouraged to do our best. It is so much easier for us to work when we see others around us busy. So don't give up writing and sending money. I want you to have as deep an interest in the mission of the BAND as you ever had. In fact I want you to be more interested than you ever was before. I have two reasons for this. The first is that the BAND needs all the money we can raise, and the second is that I am almost a stranger among you and not able to do all I might when I come to know you better, so much depends on you. The little time I have spent with you I have learned to love you dearly. Now, children, if you will do all you can I promise you we will have the brightest page in the Sun. Here is a description of the kind of boys I want the boys of our Corner to be.

Wanted—A Boy.

- A jolly boy.
- A boy full of vim.
- A boy who is square.
- A boy who scorns a lie.
- A boy who hates deceit.
- A boy who can say "No."
- A boy who despises slang.
- A boy who is above-board.
- A boy who will never smoke
- A boy who saves his pennies.
- A boy with some "stick to it."
- A boy with shoes always black.
- A boy who takes to the bath-tub.
- A boy who is proud of his big sister.
- A boy who stands at the head of his class.
- A boy who thinks hard work no disgrace.
- A boy who has forgotten how to whine.
- A boy who does chores without grumbling.
- A boy who believes that an education is worth while
- A boy who is a stranger to the street corners at night.
- A boy who listens not to unclean stories from any one.
- A boy who plays with all his might—during playing hour.
- A boy who thinks his mother above all mothers is the model.
- A boy who does not know more than all the rest of the house.
- A boy who does not wait to be

called the second time in the morning.

A boy who does not think it inconsistent to mix playing and praying.

A boy whose absence from Sabbath school sets everybody wondering what has happened.—*The Christian Guardian*.

Cordially yours,
UNCLE TANGLE.

ALTAHAW, N. C., Oct 7, 1891.

DEAR UNCLE TANGLE.—I am glad to receive you back to our corner but am sorry to give up Uncle Barry. I hope he will not entirely forsake us. I am 14 years old, have been a member of the BAND for about one year. I belong to the church at Bethlehem and have been a member for 3 years. I send ten cts for the BAND. I will close with love.

MINNIE V. SMITH.

I am glad to learn that the cousins are members of the church, and Minnie I hope for you a long and useful life in the cause of Christ. Your dime is properly credited by Aunt Minnie.

ELON COLLEGE, N. C., Oct. 3, 1891.

DEAR UNCLE TANGLE:—I hope you will not feel discouraged because there were no letter this week. Cousins, we must not neglect our work, if we do Uncle Tangle will feel that we are not taking interest since Uncle Barry quit writing. We must write often and let him know how much we appreciate his place, at the head of our Corner. I believe the work is moving on nicely here, 113 students and more expected. I like here very much. We have such good, kind teachers, of course we feel that it would never do to miss a lesson to one of them, so we have to study quite hard; but we have plenty of time for recreation. Uncle Tangle wishes us to tell our age and how long we have been a member of the Band, etc. in order we may feel better acquainted with us. I am 20 years old, and have been a member of the Band for nine years I hope to see the Corner filled with letters next week. We expected Uncle Barry last night. With best wishes for the Band.

I remain.

Pattie Newman.

As you intimate, Pattie, it certainly has a tendency to discourage us when no letters appear from the Cousins, but I expect some from them next week. Surely they are not going to let the Corner look so bare for very long. Your news about the college is very gratifying, indeed. How nice it would be for all the cousins to be attending our college.

STEBBINS, Va., Oct. 3, 1891.

DEAR UNCLE BARRY:—I will with

pleasure write a few lines to the BAND this evening. This is the first letter I ever attempted to write to the BAND I hope this will not be the last one I will write. I am a member of Pleasant Grove church, I like that church very much indeed as we have an intelligent preacher. Mr. P. T. Klapp, I suppose you know him very well. As you are going to preach at Pleasant Grove the first Sunday, I will be very glad to see you, and I wish you could bring all the cousins with you. I do love to read Miss Pattie Newman's letters, they are so nice, but I love to read all of them. I wish I could write such letters as Miss Pattie; I am going to do the best I can. I raised all of my Mama's chickens this year, and Mrs. C. D. S. Farmer gave me a hen, and I told Mama that I would have that for my Mission hen. She went under the house and laid nine eggs, and hatched seven and raised six chickens, and I got 60cts for them. I have not got any mother but my cousin is as good to me as a mother and I call her mother. I will close, I know this letter too long and not interesting. Find enclosed 60cts for the BAND. Love to you all.

Your niece,

MARY S. CLARADY

Mary, we are glad to welcome you to the Corner, and hope you will write real often. You write a nice letter and one that the cousins will enjoy.

The Meeting at Graham.

A protracted meeting of a very interesting nature commenced Sabbath Sept. 13th, at Providence church, Graham, North Carolina, and was continued by the pastor, Rev. P. H. Fleming alone, during the first eight days—during this time the presence and power of the Holy Spirit was manifest in the fact that twenty penitents had bowed at the altar, and fifteen made a public profession of conversion.

According to prior arrangement I arrived at Graham Monday Sept. 21, and being met at the depot, was carried to the church at once by my old friend, J. W. Hardin, and there found several mourners at the altar and very interesting service in progress.

From the first, the interest continued to increase, the congregations were very large and it soon became manifest that the whole community would be stirred and shaken up by the mighty power of God, and now as we look back over the field, and efforts of the past three weeks we catch something of the inspiration of the sacred writer when he exclaimed "what hath God wrought?"

As nearly as we can determine there were one hundred and sixty-

one consecrations at the altar not including the many who by rising, or holding up the hand in the congregation said "pray for me, I want to give my heart to God and live a Christian life."

Of this number fully one hundred and fifty professed conversion, while twenty-six united with the church in the last night of the meeting, and the pastor expects to receive another large class into the church on the succeeding Sabbath.

Truly this is a great work and doubtless the church of the community will continue to gather the fruits in the future.

God has greatly blessed the labors of the beloved pastor, Rev. P. H. Fleming, and the faithful members of Providence church in this revival. The very best people of the community have in this meeting surrendered to Christ, and taking into consideration the whole number won, and the character of the work it would be difficult to over-estimate its importance, or its value to the Christian church. While engaged in this work we enjoyed the homes and hospitalities of Rev and Sister Fleming, J. W. Hardin and wife, Sister Sarah Hardin, Brothers and Sisters Montgomery, Clendenin, Dr. Long and wife and others.

On Tuesday Sept. 29th Bro. Fleming and myself came up to Elon and spent about three hours with the faculty and students.

New houses are going up on every side, and the character of the buildings promises to be in harmony with the natural beauty of the place, and magnitude of the educational advantages centered there. Divine blessings rest, I pray, upon the interest, homes, and individual lives, of the dear brethren of Elon, and Graham.

C. J. JONES.

Graham, Oct. 3d, 1891

The Three A's.

Association, Actuation, and Activity. Christian association, and said association actuated with the spirit (disposition) of Christ, coupled with the highest Christian activity, would not need one hundred and ten years to cause the denizens of this planet to bow to the salutary influences and rightful authority of our Lord Jesus Christ, but ten years would do this work of marvelous grandeur. Oh, then, what wickedness there is in sectarianism!

J. P. TOPPING.

WICKER.—Rev. J. D. Wicker, pastor of Hanks' Chapel, reports a good meeting in that church the 4th Sunday, and week following, in which there were 28 professions, 20 accessions and 10 baptisms. It was a very good meeting, and the church was much revived.

Concert of Prayer for Missions for October.

TOPICS.

I. For Rev. N. Del McReynolds, Mrs. McReynolds, their daughter and other teachers in our mission school at Franklinton, N. C., that they may be wisely guided, and divinely helped in their efforts to educate and Christianize the Freedmen of the South.

II. For the enlightenment and Christianization of the African race whether in America or Africa.

SUGGESTIVE PROGRAM FOR MEETING.

III. 1. Sing, "What shall I do," 68 Evangelist's Songs of Praise, or, "Must Jesus bear the Cross alone;" 2. Read topics; 3. Prayer; 4. Sing, "Stand up for Jesus."

BIBLE READING.

IV. 1. A true test of love to God. 1. John 3:17.

2. A description of some of the woes of the Africans. Lamentations 1:11, 12.

3. God by his saving power convinceth of the vanity of idols. Isaiah 45:12-25.

4. The glory of the church is the abundant access of the Gentiles. Isaiah 60:1-11. Ps. 68:31-32.

5. Phillip and the Ethiopian. Acts 8:26, 27 Acts 26, 49.

5 How it will be when the nations are evangelized Malachi 1:11.

V. Prayers, addresses, singing, readings, or essays on Africa, etc.

VI. Sing, "There's a fullness in God's mercy, or, The 'Morning light is breaking.'"

EMILY K. BISHOP.

Mission Organizer.

127 Williams St., Dayton, O.

FOR TOPIC NO. II AFRICA.

On the maps of Africa in the old geographies the great white blanks called the "Unexplored regions" suggested barren wastes and burning deserts. How the civilized world is excited with wonder at the vast population of those regions. There are the powerful tribes, the fertile highlands, and the great lakes of Central Africa.

Among some of those tribes Cannibalism (in secret societies) and slavery still exists. At the time of the Moon dance,—a religious ceremony one of the cannibals dashes up to the chosen victim and seals him in the forehead, and he is dragged away to be slain and eaten, the people making no resistance, because they believe that he was supernaturally chosen.

A missionary in Africa saw, among a gang of slaves, a little girl carrying a human hand, upon investigation he found that it was her own hand which had been severed from her arm by

the cruel driver. I ask fathers and mothers to think upon that.

The result of the evangelization of those benighted souls is illustrated in Amanda Smith, herself born a slave in 1837. Redeemed from slavery in her girlhood. Redeemed by the blood of Christ in 1856; who has since been an evangelist, and a missionary to Africa, of whom (in the *Union Signal*) Miss Frances E. Willard gives the following sketch. "I first saw Amanda Smith at Ocean Grove, that wonderful Christian watering place. She seemed to me almost as unique a character as 'Sojourner Truth.' Her talk had what reporters call 'solid chunks of wisdom.' I shall never forget one Sunday evening, and the surf meeting, of which she was the principle figure. Anywhere from ten to thirty thousand were seated on the sand; they seemed to be assorted into family groups. Everybody felt the grandeur of the scene, and was stirred by the *basso profundo* of the sea. Everybody wanted something said about it, but no speaker's voice could reach them all. Some person with a happy thought improvised a stage, made of chairs and dry good boxes, two or three men lent a hand, and a weird figure took possession, high enough for all to see that it was Amanda Smith the African sybil, the Christian saint. Her tall well-proportioned figure was outlined against the sunset, her long arms swinging to the rhythm of the tune; her wonderful velvety voice rang out in a vibrant contralto, deep, and so swelling that all could hear, as she sang (beckoning towards the ocean). 'There's a fullness in God's mercy like the fullness of the sea, There's a kindness in his Justice that is more than liberty.'"

She went through the whole of that wonderful hymn all alone. Tears came into women's eyes, little children stopped their play, and men pulled their hats over their faces. It was a grand hour, and Amanda had put the final touch to it, which she could not have done except that she had a grand soul."

EMILY K. BISHOP.

One Way to Begin a Sermon.

"For we are laborers together with God; ye are God's husbandry, ye are God's building."—1 Cor iii. 9.

My father was very fond of landscape architecture. He had a few acres in Maine to which he gave the name "Few Acres," and there, when his writing and work was done, he used to go out into the grounds and lay out paths and plant trees, looking forward to the future effect when nature should have accomplished with him and for him what he only began. When I bought a little place

on the banks of the Hudson, he used to visit me in the spring and fall, and he did the same work there, laying out the paths, planting the trees, taking down here, building up there. I remember hearing him say once that he wished, instead of hiring an Irishman, he could hire the Irishman's muscles and use them himself. When my father was there at work I used to delight to lay down my pen also and go out and work with him. But since my father has gone I lay out no more paths and I plant few trees. I liked to work with him, but when he went away I did not care enough about the work in itself and of itself to do much of it. Every winter I think I am going to do some next spring, and every spring I do not. There is a joy in companionship in labor. The mother who says to her daughter "You had better go down into the kitchen and learn how to cook," will not get her there; but the mother who says to her daughter, "Go down with me into the kitchen and learn with me how to cook," will get her there.

Now, what Paul says to us is that we are workers with God—not merely for God—with God, co-laborers together with him. The church in Corinth was split up into sects. One clique said, "We follow Paul;" another, "We follow Apollos;" another, "We follow Peter;" and Paul lifted them all above it, and he said, "Who is Paul? who is Apollos? who is Peter?" One has watered, one has planted; but they are mere hands, mere instruments; it is God in Paul, God in Peter, that is giving the increase. Do not think that you have been built by Paul or fashioned by Peter; you are God's husbandry, you are God's building, and we are co-laborers together with God.

It is a familiar truth that we are working for God. But it is not equally familiar, at least in our consciousness, that we are working with God. Even if you set aside for a moment what we call religious work, even in secular work, we are co-laborers together with God. The farmer tills the soil and raises the crop; but he raises the crop because God has before put in the soil that which the farmer by his skill gathers out of it. "Our organist makes music," we say; ah! but there has been some one here before him. Not merely the man that built the organ, but He who made the air to vibrate with the thrill of music, and then made human souls to answer to that strange and mystic palpitation of the air. He who plays with his fingers on the organ, plays on the atmosphere and on human hearts, because God has been here before him making the air a means of music and human

hearts responsive to it. Take God out of the partnership and there would be no more music.—Rev. Lyman Abbott, D. D.

Mental Over-Pressure.

As the school season approaches, the subject of mental over-pressure becomes important enough not only for parental consideration but for scientific investigation. The capacity of the child, the number and nature of the studies, and especially the length of the recitations, are features which ought not to be overlooked or be left to the discretion of educators. That much can be gained by experimental study of over pressure is shown by a paper read by Dr. Burgenstein, of Vienna, before the Congress of Hygiene in London, upon "The Working Curve of an hour." The writer had for his object the study of the mental power of children, and he arranged his experiments with a view to demonstrating the fluctuations of brain power in children during one hour's occupation with a familiar subject. Simple addition and multiplication sums were given to two classes of girls, of an average of 11 years and 11 years and 10 months, and two classes of boys, of the average age of 12 years and 2 months and 13 years and 1 month. After ten minutes' work the sums were taken away from the children; after a pause of ten minutes the work was resumed, the alternation continuing for an hour, so that there were three periods of work. The results were interesting. During the whole experiment the 162 children worked out 135,010 figures, making 6,504 mistakes. It was found that the number of mistakes increased in the different periods, and that during the third period the quality of work was at the lowest. The general result showed, according to the investigator, that "children of the ages stated become fatigued in three quarters of an hour; that the organic material is gradually exhausted; that the power of work gradually diminishes to a certain point during the third quarter of the hour, returning with renewed force at the fourth quarter." The recommendation was made that no school lesson should last longer than three-quarters of an hour, and should be followed by a quarter of an hour's rest. Such a study is of especial benefit at the beginning of the school year. Children are often reprimanded for inattention when they are over fatigued, and are spurred forward when their minds need rest. "Mental overpressure" is the usual result.—*Boston Journal*.

Philologian Society.

We, the members of this society at Elon College are taking steps to complete our society hall which will require a great deal of work for the attending members to do, but knowing that we have a large number of men who have long since gone out in the world and who are blessing humanity with the result of their work in this society, while it yet remained at Graham, we believe that they have not fully forgotten the many pleasant times in this society and that they will be kind enough to aid us in this work. We would be glad to have any aid that any of the former members of this society will be so kind as to render. We wish to decorate our hall with the portraits of those of our number who have gone out from among us and would solicit the contribution of the same by those who would be so kind as to remember us in this way. We wish to have all the information that we can get about the history of our society. Will the older members please give us such information by private letter? We want a list of all the members of the society from its organization with the date of entrance and also date of leaving school all of which to enter upon the archives of our society to stand as a monument for coming generations. Any contributions, portraits information of any kind concerning the society, any thing in the way of oil paintings or pictures suitable to decorate our hall, and the names of all old members may be sent to my address. The old record book has been misplaced and almost every thing concerning the early history of the society is lost. We will also ask all friends of the society, and all who are interested in the advancement of education and in the practical improvement of our young men, to contribute something for the completion of our hall. We wish to have something like a reunion of the Philologian members about next commencement and a reception for all visiting friends. We wish to have our hall completed and in good condition by that time.

Those that can will please send in their contributions at once as we wish to complete the hall at once and begin to use it.

I am respectfully,
W. C. WICKER.
Elon College, N. C.

An Incident.

MY DEAR DOCTOR:—I went to Eastern Maine the first week of the present month, to observe the 52d anniversary of my ministry in the *very place* where I preached my *first sermon*, the first Sunday in September,

1839. While there, I visited my niece—a very worthy member of the M. E. church. She attended the Baptist church, was their leading singer, and a teacher in the Sunday school. In the absence of the pastor, she was accustomed to read sermons to the congregation. The last Sunday in August, the minister administered the Sacrament of the Lord's Supper. The pastor, requested the deacon, to ask my niece to "remain and lead the singing as there was no one in the Baptist church who could sing without a leader." She did so. That was kind and Christ-like in her. But they failed to offer her the *bread and wine*! It was *close communion*—sure! A very wicked man could see that there was no Christianity in that act. She could *lead the singing* at the communion service, but not allowed to partake of the Sacrament of the Lord's Supper! In this case, it was not baptism that stood in the way. The trouble was, she didn't belong to their "faith and order." I assured her, if *not* admitted to the Baptist table, she would always be admitted to the *Lord's Table*. There certainly is a great difference between the two "*tables*."

Yours truly,

H. M. EATON.

Walpole, N. H. Sept. 28th, 1891.

—The only fortune worth anything that you can give your child is the fortune that you put in his head and heart

GOOD ADVICE!

The readers of this paper are advised to visit

J. P. GAY'S

Where they will find the prettiest selections of Dress Goods, and Trimmings. Ladies, Misses and Children's Cloaks, Fine Shoes, etc., ever exhibited at

FRANKLIN, VA.

W. S. LONG, Jr.,
DENTIST,

Elon College, N. C.

LOOK! LOOK!! WE AND SAVE YOU MONEY TROUBLE

A Grand Opportunity to buy a Fine Organ or Piano at the *lowest figures* and in the very best tunes. Our Instruments are Reliable, Sweet Toned and Lasting. Great care is taken in the selection of our goods, and only such as stand a rigid examination are shipped to our patrons. We are familiar with the many makes of instruments, having repaired and tuned over 1750, and sell only such as are best suited for church and home usages. Special Prices to Churches.

Banjos, Guitars, Violins, Sheet Music, 10 ct. Music, Church and Sunday School Singing Books

All Goods Guaranteed.—Send in your orders.—Mention the *Amount* you wish to invest and upon *What Terms* you prefer purchasing. We do thorough Tuning and Repairing.

NOTE—MR. D. J. BOWDEN of our firm is traveling through Southeastern Virginia and will gladly give any desired information; or make special arrangements with our many friends in that section. Mr. B. is a fine organ tuner—give him a warm welcome, and a big order.

Very Respectfully Yours,

ANDERSON, BOWDEN & Co.,
97 CLEMON ST. BERKLEY, VA.

PAINTS, OILS, COLORS, GLASS, IRON AND STEEL, FILES, BELTING, PACKING,	FARMERS, BUILDERS, WAGON MAKERS, MILL MEN AND SPORTSMEN'S SUPPLIES.
THOS. H. BRIGGS & SONS.	
HAIR, PLASTER, LIME, CEMENT, NAILS, SASH, DOORS, BLINDS.	BELLOWS, VISES, ANVILS, BEST GOODS, LOW PRICES, SQUARE DEALING. SEE US BEFORE YOU BUY.



BLACKWELL'S DURHAM TOBACCO

Is the Most { HONEST,
POPULAR,
UNIFORM,
RELIABLE,
SATISFACTORY

SMOKING TOBACCO
EVER PUT UPON THE MARKET,

Hence Dealers and Consumers always pronounce it THE BEST.

Situated in the immediate section of country that produces a grade of Tobacco that in texture, flavor and quality is not grown elsewhere in the world, the popularity of these goods is only limited by the quantity produced. We are in position to command the choice of all offerings upon this market, and spare no pains or expense to give the trade the VERY BEST

THREE	Pozzoni's	POINTS
COMPLEXION		
POWDER: SAFE; CURATIVE; BEAUTIFYING. 1.2.3.		
THREE	White, 11 Flesh, 11 Brunette, 11	POZZONI'S
All Druggists AND Fancy Stores.		TINTS

Our Alabama "Dollar."

DEAR BRO. BARRETT:—I have been wondering what our enemies will say when they see the result of the Ga. and Ala. Conference's work for this year in print. The result of our work for this year will not be fully known on this side of the judgment.

This has surely been the most prosperous year in our history. At all the points from which I have heard, there have been revivals, and large additions to the church, and large and attentive congregations. There will be several new churches to receive when Conference meets. The facilities for spreading our principles are greater than ever before in these parts, and yet the cry for information is clamorous at new places.

Bro J. D Elder has done grand missionary work in our Conference this year. So we are well pleased with our new plan. All that our Conference lacks of being able to support several missionaries is "Education." Whenever a good people know their duty they need no law to make them do it.

I believe that if you would publish the "Five Cardinal Principles Defined," and "Facing the Truth," on a larger scale, together with Hymn Books, and then allow at least one minister in every District to sell them on "commission" that we would not only be better enabled to carry on the work of organization here, but our publishing house would be made much stronger and the editor would wear a smile at least 100 per cent broader. I bought a copy of "Facing the Truth" 3 years ago, and did not get the chance to read it through but once till it was gone like a "circuit rider" on a \$1,000 salary. It is now in Troup county, Ga., 45 miles from home condemning the doctrine of "close communion."

I will take a trip out in Georgia in a few weeks, and I feel sure that I could sell at least a dozen of each of the above named books, and at the same time do much more good than I could do without them.

Our work as a church has never been so much dreaded as at present. Satan never bothers about a thing until he sees a probability of good resulting from it. He sees the bright future of the Christian church in this country, and, is therefore bubbling up all around, us in the name "Methodist," "Baptist," "Disciple," "Moralist's," "Worldling," "Infidels" and everything else who don't know their own business well enough to attend to it and attempt to attend to ours by calling us such names as "O'Kellyites," "Elderites," "Campbellites," "Trash," Anti-baptists," "Anti-Christian," and "Anti-every-

thing-else that's mean. But my admonition is: Just let us keep straight on, for if we stop to cast a stone at every ugly thing we see and hear, we would have no time to preach the sweet truth of the Gospel.

If you want a short battle with satan, feed him on "Lasses," or something else that is sweet. I believe that one of the reasons we are not respected more by other Christian bodies, is because we are not understood.

My meeting at Rock Springs was in every way, a success. On yesterday I baptized five young men and three young ladies. All of whom are prospective lights in the Christian church, of that number were children of Baptist parents who refused to extend to them the right hand of Christian fellowship. The Lord hasten the time when such folly will cease to dwell among professors of religion, is my prayer. Let us have the books to help put it down. Will you?

C. M. DOLLAR.

Level Road, Ala., Sept. 25, 1891.

Bro. Bowden is on the Road.

As soon as the Sunday schools have made their collections the money should be forwarded to I. W. Norfleet, Treasurer, of the Sunday School Convention, Franklin, Va., so that each school may be properly credited for the amount sent and then our Sunday School Missionary can be promptly paid. Dear friends, Bro. Bowden comes to you with all the influence of the E. Va. Sunday School Convention backing him to do the work for which the Convention sent him forth. Encourage him, give him your help, pray for him that he may overcome all obstacles and that his efforts may be crowned with success. He will impress you with the importance of using our own literature, and I hope when we again meet in Convention no other will be reported as being used in a single school.

The Berkley church is proud of Bro. Bowden and well she may be for he is a shining light and he will make his mark in this good work. The Berkley church has furnished the Sunday School Missionary; next she will give conference a minister, and not long hence she will be paying back to our brotherhood with interest compounded at a high rate for the money and help you have bestowed upon us in our infancy.

J. A. McC.

Berkley, Va.

E. E. HOLLAND,
ATTORNEY at LAW
SUFFOLK, VA.

COURTS — Nansemond, Isle of Wight, and Soutampton Counties.

News from Ballard & Smith.

Now that our special sale has succeeded in cleaning out all our Summer goods and remnants we are arranging for Fall business and are constantly receiving

NEW GOODS IN EVERY DEPARTMENT.

We are looking forward to the coming season with more than usual interest, as it is our intention to arrange for some new features in the business, which will add attractions and throw more specialties in the hands of the trade. The most attractive carpet department yet shown by us has been on exhibition since opening the big Fall line of Ingrains, Tapestry, Brussels, Velvet and Moquet Carpets. We handle none but first class, full weight goods, controlling our line of goods in this market, and always promise best values to be had in Carpets as well as the most select styles.

We have also received another big lot of those Famous White Shirts noted for perfect fit, style and comfort. Customers who for years have been hunting a sure-fitting, strictly first-class hand-finished Shirt, are highly pleased and are led to inquire why we did not supply this long-felt need earlier, while the extensive business done with the goods already astonishes us.

The Fall Shoe Business is to be run on a larger scale than ever before and is to be pushed for all it is worth. Having picked up a great many Specialties in Men's, Ladies', Misses' and Children's Shoes at figures away down below the market, we shall Cut Prices until it gets interesting.

Ziegler has promised us many extras in his fine line of goods, which we run from B to E last, in order to fit comfortably every foot that comes into our house.

When you have failed to find what you want or to get fitted, our Shoe Department can supply the need.

But the thing which is pleasing the ladies most just now is the fifty-five dollar light-running Demorest Sewing Machine, which has all attachments and late improvements, guaranteed five years, and selling daily (sometimes two in one day) at \$19.50 cash.

We also keep in stock a full line of Demorest's Patterns and Portfolio of Fashions, which lead the styles.

Our Orders Through Mail continue to increase, which is an evidence that goods are sold at the same figures as to customers who come into the house.

We promise the same strict attention in the future and shall try this season to carry many specialties which will make it to the interest of customers at a distance to forward mail orders.

BALLARD & SMITH,
SUFFOLK, VA.

D. L. Dowd's Health Exerciser.



For Brain workers and Sedentary people; gentle men ladies, youths; athletes or invalid. A complete gymnasium Takes up but 6 in square floor room; new, electric dur (trademark) able, comprehensive, endorsed by 30,000 physicians, lawyers, clergymen, editors and others now using it. Sent for illustration circular, 40 engravings, no charge. Prof. D. L. Dowd scientific, physical and vocal culture, 9 East 14th St., N. Y.

MUSIC!

Song Classics, Vols. I & II.
Two volumes each with about 40 classical songs of acknowledged reputation.

Piano Classics, Vols. I & II.
Two large volumes, full music size, containing 44 and 3 pieces respectively.

Young People's Classics, Vols. I & II
Each piece contains about 50 pieces of easy but effective music.

SONG CLASSICS FOR LOW VOICES
CLASSIC BARITONE AND BASS SONGS
CLASSIC TENOR SONGS
CLASSIC FOUR-HAND COLLECTION
19 superior duets for piano by Hofmann, Godard, Brahms, and other leading composers.

Any volume in Paper, \$1; Boards, \$1.25; Cloth Gilt, \$2. Postpaid.

Oliver Ditson Company, Boston.

C. H. Ditson & Co., J. E. Ditson & Co.
867 Broadway, N. Y. 1228 Chestnut St, Phil

ELON COLLEGE

OPENS AUGUST, 25 1891.

Leading Co-Educational College in the South.

On North Carolina Railroad, 18 miles from Greensboro.

Unsurpassed in beauty and convenience of location, and healthfulness and moral status of student body.

Its College buildings among the largest in the State.

Curriculum as extensive as male colleges. Address—

REV. W. S. LONG, A. M., D. D.,
Elon College, N. C.

E. T. JORDAN,
PRACTICAL
WATCHMAKER, JEWELER,
AND ENGRAVER,
SUFFOLK, VA.

An elegant assortment of Ladies and Gents Gold and Silver Watches, and anything else you may want to the Jewlry line

Fine and intricate work a specialty. Guns Repaired Keys fitted to locks. All kinds of musical instruments repaired.
E. T. JORDAN
Washington Square, Suffolk, Va.



Kindness to Animals

A touching story was told of Tamberlik, the tenor singer. Passing through Madrid one bright spring morning, he visited the bird market, and bought every bird in it. He ordered the cages to be carried into the Plaza, and opened. The sunny air was filled with a fluttering host, and from hundreds of tiny throats burst songs of delight. Tamberlik looked after them with tears of pleasure in his eyes, crying, "Go, and be free, my brothers!"

A similar story is told of a kindly old Virginian, who used to celebrate the Fourth of July by buying up all the caged squirrels, rabbits and birds in the neighborhood, and then setting them free, that they, too, might rejoice in the day of Independence. The creatures to whom he gave happiness are long since dead, but the children who saw his kindly act have carried its influence through their lives.

It is one proof of the power of Christianity upon modern life that animals receive more humane treatment at our hands than formerly.

Queen Elizabeth with her maids of honor delighted to see a bear torn to pieces by dogs, but if an American maltreats a horse or cat he can be heavily punished for it.

No moral precepts, no religious training will give to children the spirit and mind of Jesus, in a family where the horse or dog is cruelly treated.

"How much of mind my spaniel hath I know not," says Von Ruppe; "How much of soul no man hath ever discerned. But this I know, that he is one of God's creatures, one of his family—a far-off cousin of my own. Shall I be cruel to him?"

The horse or dog or bird which belongs to us, is given to us like every other fact in our lives, to test our natures—whether they are noble or mean. These creatures demand especial justice and tenderness from us, as do the absent or the dead, because they are dumb; they cannot protest against injustice or demand their rights.

But when their silent, pathetic faces testify to our neglect and cruelty, there is a Judge who hears and gives sentence between them and us.

—*Youth's Companion.*

Sins Brought Out

"I cannot think what becomes of sins God forgives, mother," said a little fellow one day, as he took his favorite seat on his mamma's knee. "Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday?"

"I washed them all out, mamma."

"And where are they, then?"

"Why, they are nowhere; they are gone," said Charlie.

"Just so it is with our sins; if we believe in the Lord Jesus Christ, they are gone, blotted out, to be remembered no more. 'As far as the east is from the west, so far hath he removed our transgressions from us'."

Keeping Up with the Times

We are constantly adding new type, new machinery, new styles, new and fresh papers, etc., and if you want any kind of

PRINTING
OR BINDING

Executed and want it done
QUICKLY

and in the

BEST SHAPE.

let us have your order.

To have the best equipped Printing and Binding Establishment in the State, and to work a much larger force than any other office is an advantage for doing work quickly.

EDWARD AND BROUGHTON,
RALEIGH, N. C.

Donald Kenedy.

Roxbury Mass.

Dear Sir: I took your Medical Discovery for one year for Scrofula on my knee. When I began I was told by the Doctors my limb would have to be amputated, but it cured me. Well, that was 13 years ago and no signs of it since. I thought you and the world ought to know it.

Yours very truly,
Mrs. M. D. DALTON,
Aug. 8, 1891. Edina, Mo.
Kenedy's Medical Discovery sold everywhere. Price \$1.50

THE NEW HOME
SEWING MACHINE
THE BEST ATTACHMENTS
THE FINEST WOODWORK
NEW HOME SEWING MACHINE CO. ORANGE, N. C.
CHICAGO, 28 UNION SQUARE, N. Y. SAN FRANCISCO, CAL.
ST. LOUIS, MO. BOSTON, MASS. ATLANTA, GA. DALLAS, TEX.
FOR SALE BY
W. S. UZZLE, Raleigh, N. C.

TO THE SUN'S FRIENDS:

These Offers hold good only through the month of October.

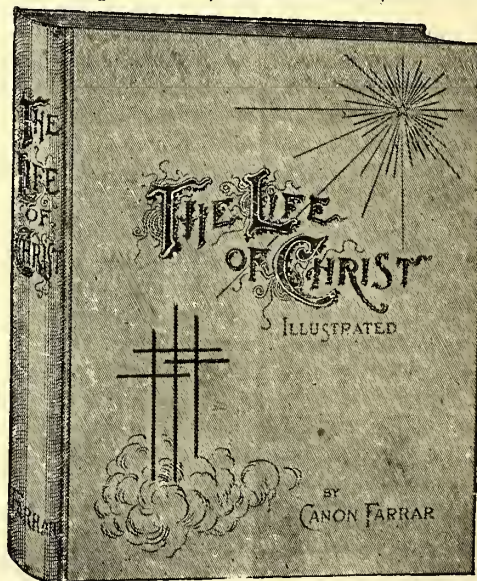
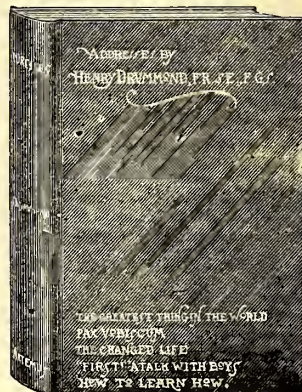
Having enlarged the SUN and increased the cost of publication without increasing the price of the paper, we find it necessary to adopt some means of extending the circulation. To do this we must call on the SUN's friends to work, but not without pay. We make the following offers:

I. TO EVERY one who will Subscribe, (or Renew his or her (old) subscription) at \$2, and with it send us two new subscribers at \$2 each, cash, we will send a copy of HENRY DRUMMOND'S ADDRESS and a copy of BUNYAN'S PILGRIM'S PROGRESS as described below. To each of the new subscribers we will send a copy of BUNYAN'S PILGRIM'S PROGRESS (pocket edition, bound in stiff paper boards) having 149 pages. It is in small type, but clearly printed and illustrated. Understand, Drummond's book goes only to the one who gets up the club of two new subscribers, while a copy of Bunyan's Pilgrim's Progress goes to all three.

This is Drummond's book. It is a wonderful production and well worthy of the careful reading of every Christian man and woman. And for the Pilgrim's Progress, there is nothing like it in the English Language.

We wish at once the names of 100 persons who will undertake to get up two new subscribers each, under the above offer.

II. To any one who will subscribe (or renew his or her old subscription) at \$2, and with it send us five new subscribers at \$2 each, we will send a copy of CANON FARRAR'S LIFE OF CHRIST—a magnificent book splendidly printed and illustrated, with many large illustrations, five hundred and thirty pages (530) and the size of the book is 8½x10½ inches (measure it off and that will give you an idea of its size). It is handsomely bound in cloth, with gold title, and gilt edges, making one of the handsomest books ever given as a Premium and its value as a LIFE OF CHRIST is unquestioned, Canon Farrar, as a writer, stands at the head.



(THIS IS A PICTURE OF THE BOOK)

It will be sent by express, charges prepaid. Now to help the SUN's friends in this work we will give Bunyan's Pilgrim's Progress as described above to each new subscriber in your club of five and also one to you in addition to the Life of Christ. Isn't that liberal? No such offer has ever been made to our readers, so far as we know. We want a hundred persons at once to go to work to get up a club of Five. Will you be one? If so, upon the completion of your club you shall have a copy of Canon Farrar's LIFE OF CHRIST and also a copy of the Pilgrim's Progress, and each of your new subscribers shall also have a copy of the Pilgrim's Progress. To those whose subscription is not out, but will be at any time between now and April 1, 1892, you can renew at once, if you wish, in order to get the advantage of these offers, provided you send with your renewal the new subscribers under the two propositions, at \$2 each, as stated above. Be careful to make no mistake as to the offers. Read them over again to be sure you understand them. If you do not understand any proposition write to us for information.

Address: THE CHRISTIAN SUN

RALEIGH, N. C.

Sun-Beams.

—God never fails to promote the faithful worker.

—Never look back when God says forward, march.

—Every step toward Heaven is a test of courage and love.

—That which is good to be done cannot be done too soon.

—A Christian has no more right to worry than he has to steal chickens. —*The Ram's Horn.*

—We all dread a bodily paralysis, and would make use of every contrivance to avoid it; but none of us are troubled about a paralysis of the soul alas.

—The truth is so revealed that labor, effort, care, and even energetic strugglings are essential to the acquisition of religious knowledge in its purity.

—Of all teachings, that which presents a far distant God is the nearest to absurdity. Either there is none, or he is nearer to every one of us than our nearest consciousness of self. An unapplicable divinity is the veriest of monsters, the most horrible of human imaginations. —*George Macdonald.*

—Did you lose Christ by sin? You will find Christ in no other way but by giving up the sin and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the Scriptures? —You must find Christ in the Scriptures. It is a true proverb, "Look for a thing where you dropped it; it is there." So look for Christ where you lost him, he has gone away. —*Spurgeon.*

—A man who acquires a habit of giving way to depression, is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, his faculties grow dull, his judgment becomes obscured, and he sinks into the slough of despair. How different it is with the man who takes a cheery view of life, even at its worst, and faces every ill with unyielding pluck. A cheerful, hopeful, courageous disposition is invaluable, and should be assiduously cultivated.

—A natural inclination makes us require that things which are advantageous to us should be done quickly. This, however, we should repress in order to accustom ourselves to the practice of holy indifference, and leave to God the care of manifesting his will, being assured that when God wishes an affair to succeed, delays will not injure it, and that the less industry there is on our part, the more there will be of the wisdom and power of God. —*St. Vincent de Paul.*

JAS. I. JOHNSON,

Successor to Lee & Johnson,

DRUGGIST

AND

Seedsman

MANUFACTURER OF

"Anticephalgine,"

the great headache remedy

DEALER IN

FANCY GOODS,

PERFUMERIES,

FINE CIGARS.

TOBACCOS, &c

Corner Fayetteville and Martin
Sts., Opposite Post-office,
Raleigh, N. C.

J. H. FLEMING,

ATTORNEY at LAW

217 Fayetteville St.,
RALEIGH, N. C.

Will practice on the Supreme Court of
of North Carolina and the Federal
Court, and in the Civil Courts of Wake,
Johnston, Harnett and Wayne.

Richmond and Danville Railroad Company.

Condensed Schedule.
In Effect Aug 2, 1891.

SOUTH BOUND.		DAILY.	
No. 9.	No. 11.	No. 10.	No.
Lv. Richmond, 8 00 p m	a2 55 a m	Lv. Charlotte, a2 35 a m	a1 55 p m
" Burkeville, 8 11 p m	4 55 a m	Ar. Columbia, 6 45 a m	5 45 p m
" Keyville, 5 54 p m	5 56 a m	Ar. Augusta, 10 25 a m	9 10 p m
Ar. Danville, 8 22 p m	8 00 a m		
" Greensboro, 10 45 p m	10 19 a m		
Lv. Goldsboro, a3 35 p m	18 30 p m		
Ar. Raleigh, 3 35 p m	11 50 p m		
Lv. Raleigh, a6 00 p m	a1 30 a m		
Ar. Durham, 7 05 p m	3 32 a m		
" Greensboro, 9 57 p m	8 00 a m		
Lv. Winston-Salem, 18 50 p m	a7 25 a m		
" Greensboro, a10 57 p m	a10 28 a m		
Ar. Salisbury, 12 45 a m	12 02 p m		
" Statesville, a1 52 a m	a12 58 p m		
" Asheville, 6 55 a m	5 03 p m		
" Hot Springs, 8 56 a m	5 46 p m		
Lv. Salisbury, a12 55 p m	a12 10 a m		
Ar. Charlotte, 2 30 p m	1 35 a m		
" Spartanburg, 5 32 a m	4 43 p m		
" Greenville, 6 47 a m	6 05 p m		
" Atlanta, 1 15 p m	12 30 a m		
Lv. Charlotte, a2 35 a m	a1 55 p m		
Ar. Columbia, 6 45 a m	5 45 p m		
Ar. Augusta, 10 25 a m	9 10 p m		
NORTH BOUND.		DAILY.	
No. 10.	No.	No. 10.	No.
Lv. Augusta, a7 00 p m	a11 45 a m		
" Columbia, 10 50 p m	3 00 p m		
Ar. Charlotte, 3 05 a m	7 10 p m		

Lv. Atlanta, a7 00 p m	a8 10 a m
Ar. Charlotte, 5 40 a m	7 21 p m
" Salisbury, 6 52 a m	8 35 p m
Lv. Hot Springs, a4 48 p m	a12 28 p m
" Asheville, 6 25 p m	2 15 p m
" Statesville, 11 02 p m	6 40 p m
Ar. Salisbury, 12 01 a m	7 34 p m
Lv. Salisbury, a7 32 a m	a9 21 p m
Ar. Greensboro, 9 15 a m	10 17 p m
" Winston-Salem, a11 38 a m	a12 40 a m
Lv. Greensboro, a10 30 a m	a12 10 p m
Ar. Durham, 12 23 p m	4 35 a m
" Raleigh, 1 29 p m	7 15 a m
Lv. Raleigh, a1 34 p m	a8 45 a m
Ar. Goldsboro, 3 10 p m	12 20 p m
Lv. Greensboro, a9 52 a m	a11 10 p m
Ar. Danville, 11 10 a m	12 55 a m
" Keyville, 2 00 p m	4 13 a m
" Burkeville, 2 46 p m	4 55 a m
" Richmond, 4 40 p m	7 00 a m
† Daily except Sunday. a or *Daily.	

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning leave Richmond 3.01 p m and 4.45 p m; arrive West Point 5.00 and 6.00 p m.

Richmond & Raleigh via Keyville.

Leave Richmond 9.00 p m daily; Keyville 6.00 p m; arrive Oxford 8.03 p m; Henderson 9.15 p m; Durham 9.35 p m; Raleigh 1.40 p m. Returning leave Raleigh 9.15 a m daily; Durham 9.30 a m; Henderson 9.35 a m; 10.55 a m; arrive Keyville 1.05 p m, Richmond 4.10 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keyville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.31 p m daily except Sunday at Keyville 1.59 p m. Lv Oxford 3.00 a m daily except Sunday: arrive Durham 5.05 a m.

Additional train leaves Oxford daily except Sunday 11.10 a m, arrive Henderson 12.1 p m, returning leave Henderson 2.25 p m, daily except Sunday, arrive Oxford 3.35 p m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p m, Danville 3.45 p m, Greensboro 5.10 p m, Salisbury 6.34 p m, Charlotte 7.55 p m, arrives Atlanta 2.25 a m. Returning, leave Atlanta 2.25 p m, Charlotte 9.20 p m, Salisbury 10.32 p m, Greensboro 12.03 p m; arrives Danville 1.30 a m, Lynchburg 3.35 a m, Washington 8.48 a m.

No. 9, leaving Goldsboro 2.57 p m, and Raleigh 6.10 p m daily, makes connection at Durham with No. 40 leaving at 7.15 p m, daily, except Sunday for Oxford, and Keyville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE

On Trains 9 and 10. Pullman Buffet between Atlanta and New York, Danville and Augusta, and Greensboro via Asheville, to Knoxville, Tenn.

On 11 and 12 Pullman Buffet Sleepers between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro, and between Washington and Augusta, and Pullman Buffet Sleepers between Washington and Hot Springs via Asheville.

SOL HAAS, JAS. L. TAYLOR
Traffic Manager Gen. Pass Agent
W. A. TURK,
Div. Pass. Agent,
RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday Dec. 1890

TRAINS MOVING NORTH.

34 38

Pass. Pas. and Mail.

Daily. Daily ex. Sund.

Leave Raleigh, 5 00 p m	11 25 a m
Mill Brook, 5 15	11 41
Wake, 5 39	12 05
Franklinton, 6 01	12 26
Kittrell, 6 19	12 44
Henderson, 6 36	1 00
Warren Plains, 7 14	1 39
Macon, 7 22	1 46
Arrive Weldon, 8 30	2 45 p m

TRAINS MOVING SOUTH.

41 45

Pass. and Mail Pass.

Daily ex. Sun. Daily

Leave Weldon, 12 15 p m	6 00 a m
Macon, 1 13	7 06
Warren Plains, 1 20 p m	7 15
Henderson, 2 22	7 53
Kittrell, 2 39	8 11
Franklinton, 2 56	8 29
Wake, 3 17	8 50
Mill Brook, 3 40	9 15
Arrive Raleigh, 3 55	9 30

LOUISBURG RAILROAD.

Leaves Louisburg at 7.35 a m, 2.00 p m. Arr. at Franklinton at 8.10 a m, 2.35 p m. Lv. Franklinton at 12.30 p m, 6.05 p m. Arr. at Louisburg at 1.05 p m, 6.40 p m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent.

RALEIGH AND AUGUSTA AIRLINE N. K. In effect 9 a m Sunday, Dec 7, 1890

Going South.

NO. 41 Passenger & Mail.	NO 5 Freight & Passenger.
Leave Raleigh 4 00 p m	8 35 a m
Cary, 4 19	9 20
Merry Oaks, 4 54	11 28
Moncure, 5 05	12 10
Sanford, 5 23	2 10
Cameron, 5 54	4 20
Southern Pines, 6 21	5 35
Arrive Hamlet, 7 20 p m	8 10 p m
Leave " 7 40 p m	
" Ghio 7 59 p m	
Arrive Gibson 8 15 p m	

Going North.

NO. 38 Passenger & Mail.	NO 40 Freight & Passenger
Leave Gibson 7 00 a m	a m
Leave Ghio, 7 18	
Arrive Hamlet, 7 38	
Leave " 8 00	
Southern Pines, 8 58	7 40
Cameron, 9 26	9 31
Sanford, 9 52	10 55
Moncure, 10 16	12 10 p m
Merry Oaks, 10 26	1 50
Cary, 11 01	2 41
Arrive Raleigh, 11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m. 4:00 p m.
arr at Moncure at 9.55 a. m. 4.45 p m.
Lv Moncure at 11:25 a. m. 5:10 p m
arr at Pittsboro at 11:50 a. m. 5:51 p m

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p m
arr at Cameron at 8.35 a. m. 4.20 p m
Lv Cameron at 9.35 a. m. 6.00 p m
arr at Carthage at 10.10 a. m. 6.35 p m

THE NEWS.

Virginia.

—The apple crop of Albemarle, which is now being harvested, is reported to be "simply immense."

At the funeral of Allie Lister, in Roanoke, last week, the pall-bearers were girls, all schoolmates of the deceased.

—The United States Government is purchasing a good deal of land near Mt. Vernon, to be used for military and other purposes.

—One dealer shipped from Dublin, Pulaski county, one day last week, 295 head of cattle, for which he received an average of \$77 per head.

—General Hill, commissioner of railroads, will, in his annual report, embody as a suggestion to the Virginia Legislature a bill providing for separate cars on railroads for whites and blacks.

—Lieutenant Parke, of the United States army, has been detailed for duty at the Virginia Military Institute, where he will serve as professor of military tactics.

—The machine shops of the Norfolk and Western Railroad Company in Shenandoah, Page county, together with the machinery, one engine, and a number of cars, were destroyed by fire last week. Loss, \$75,000.

—During a storm at St. Louis yesterday, Pennington's air ship, which was at the fair grounds ready for a trial trip, on Friday, broke loose and it is believed it was destroyed. It cost \$20,000.

General.

—Gov. PATISON, of Pennsylvania, has ordered the Senate convened in extraordinary session to investigate charges against the auditor and State treasurer.

—Rev. Dr. Burchard died last week. He gained national prominence in the Blaine-Cleveland campaign by his famous alliteration "Rum, Romanism and Rebellion."

—Bishop Thompson, of the Zion African Methodist church, favors the expenditure of the money used in sending white preachers from the North to preach to the colored people, in preparing colored ministers for that work instead.

—ARMED negroes have driven cotton pickers from fields in Arkansas and burned a gin house; they threaten to drive all pickers and burn all gin houses; much excitement prevails and the authorities anticipate serious trouble.

Foreign.

—A number of influential Hebrews

of London have secured the services of Hall Caine, the novelist, to undertake a journey through Russia, in order to excite sympathy for the Hebrews in that country by describing their condition and sufferings.

—A syndicate of German capitalists is being formed in Hamburg, Germany, with the purpose of constructing new large abattoirs at Chicago so that it may be possible for the German capitalists to control the importation of American pork into their country.

—The recent riots in China have led to an agreement between the Governments of the United States, Great Britain, Germany and France, by which these Powers will co-operate to protect the lives and property of citizens of said countries, in case of failure or inability of the Chinese Governments to afford the fullest protection to foreigners.

Married.

HARDEN—GRAHAM.—In Union Christian church, Alamance Co., N. C., Sept. 23, 1891, by Rev. W. S. Long, D. D., assisted by Rev. P. H. Fleming, Mr. JUNIUS HILL HARDEN, Secretary of the Big Falls Manufacturing Company, and Miss LULU GRAHAM, the eldest daughter of Mr. and Mrs. ALBERT GRAHAM, all of Alamance county, N. C.

KERNODLE—COBB.—Sept. 30, 1891, Dr. GEO. W. KERNODLE and Miss KATE L. COBB were married at the home of the bride's mother near Elon College, W. S. Long officiating. The occasion was in every way a most pleasant one. The doctor and his bride left on the eastern train for the Exposition at Raleigh, and will go thence to Baltimore, via Norfolk, Va. He and his wife will spend the winter in Baltimore and while there will attend a course of lectures in the medical college. We hope to induce him to locate at Elon on his return.

W. S. LONG.

Died.

Departed this life Aug. 10, 1891, at the residence of Mrs. Mary J. Barrett in Isle of Wight county, Va., Mrs. PATSY PARKER, aged about 87 years.

She had been a member of Tucker Swamp Baptist church for many years and died in the faith. The writer had several talks with her on the subject of religion and she assured him that no clouds were intervening between her and her God—said for many a long year she had been traveling the heavenly road and was ready to go home. A woman who fears the Lord shall be praised.

She was the last of the older members of the Barrett family to which the editor of this paper belongs. She left many relatives and friends who mourn her death, but rejoice in the hope which cheered and comforted her to the last.

A NEPHEW.

Near Union Ridge, N. C., of diphtheria, Sept. 5th, 1891, little EDDIE E. son of W. H. and Harriet Kinkle. He was 4 years, 1 month 11 days old. He was a bright sweet little boy; his last words was "mama," then he crossed his little hands on his breast and went home to glory with a golden crown to wear. May God help us to meet him over there.

Our little darling is asleep
Upon his savior's breast;
Ah papa, mama, do not weep --
The little one's at rest.

He was just left us by our Father,
Just for a little while;
Now he's singing with the angels,
In the sunlight of God's smile.

For our kind and graceful Father
Had need of a jewel bright,
So he took our little EDDIE
Up to his realms of light.

AUNT ROSE.

One of the saddest duties we have been called on to perform is to announce the death of little CLARENCE LASSITER, the son of Dr. and Mrs. Emma Lassiter. Taken with a chill on Tuesday morning Sept. 15 at Dr. Banks' and he died Wednesday night, at 11 o'clock. His sickness was short, but his sufferings were severe. He had all the medical attention that could be had, but the disease could not be controlled. Kind parents and dear friends did all that could be done, only to see their efforts fail.

He was a bright child of 4 years. We have given him up because God took him. The remains were interred in the Spilona church burying ground on Thursday evening.

A FRIEND.

Died at his home, Batesville, Ark. Aug. 29th, 1891, J. D. Fonville in his thirtieth year. Bro Fonville was a member of Long's Chapel, a church of my charge. He moved to Ark. about eighteen months ago, where he married. May his wife find comfort in God's word. Bro. Fonville loved the church of his choice, and so far as we know was a consistent member and died in the triumph of the living faith.

P. H. FLEMING.

Reduced Rates to the Southern Exposition at Raleigh, N. C.

The Richmond and Danville Railroad will sell round trip tickets from all stations in North Carolina to Raleigh, N. C., and return, good until December 3rd, 1891 at greatly reduced rates, and will have *Special Day Tickets* on sale every Tuesday, Wednesday and Thursday during the Exposition, good for seven days from date of sale at one cent per mile. This is the lowest rate ever offered for any occasion, and attend the Exposition.

For full information and rates call on your station agents or write to W. A. Turk, A. G. P. A. Charlotte, N. C.

For maps, Time Tables, Schedules, first class, or emigrant rates to all points East, West, Northwest and Southwest, write to Charles L. Hopkins travelling passenger ag't, Asheville, N. C., or Charlotte, N. C.

A Farmer's Physician.

J. T. Porter, DeKalb co., writes: Am remote from medical aid but I have a physician ever with me to check sudden attacks of the bowels in keeping Dr. Biggers' Huckleberry Cordial.

Dr. Biggers' Huckleberry Cordial is a sure cure for all Bowel troubles. For sale by all dealers.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS.

People!

THAT BUY

GROCERIES

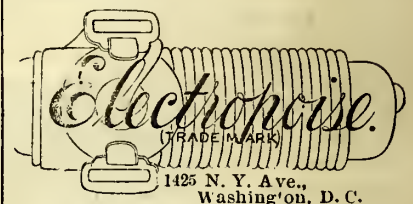
CAN'T DO

BETTER

THAN TO BUY FROM

W. B. MANN & CO.,

RALEIGH, N. C.



1425 N. Y. Ave., Washington, D. C.
OFFICE OF YORK ENTERPRISE
YORKVILLE, S. C., Aug. 14, '91
ATLANTIC ELECTROPOISE—Gentleman; For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was a most, entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief. Through the recommendation of an eminent divine we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubt.
Yours truly, W. M. PROPST.



IF YOUR BACK ACHES, Or you are all worn out, really good for nothing, it is general debility. Try BROWN'S IRON BITTERS. It will cure you, cleanse your liver, and give a good appetite.